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A
VINDICATION

OF THE
CHARACTER AND WRITINGS

OF THE HONOURABLE

EMANUEL SWEDENBORG,

AGAINST THE

SLANDERS AND MISREPRESENTATIONS

OF

THE REV. J. G. PIKE, OF DERBY.

INCLUDING

A REFUTATION OF THE FALSE REPORTS

PROPAGATED BY

THE LATE REV. JOHN WESLEY,

Respecting the same Pious and Illustrious Author.

WITH

BRIEF REMARKS

ON THE

RASH CENSURE PRONOUNCED ON BARON SWEDENBORG

AND HIS WRITINGS

BY THE EDITORS OF THE

EVANGELICAL MAGAZINE.

"I saw THREE UNCLEAN SPIRITS, like FROGS, come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet." Apoc. xvi. 13.

"And I heard a loud Voice, saying in Heaven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ: for the ACCUSER of our Brethren is cast down, who accused them before our God Day and Night." Apoc. xii. 10.

By **ROBERT HINDMARSH,**

Minister of the New Jerusalem Temple, Bolton-Street, Salford, Manchester.

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PREFACE.



HAVING been repeatedly called upon by many individuals, and at length formally requested by a General Conference of the ministers and other members of the New Church, called the New Jerusalem, held at Derby in August, 1820=64, to reply to a pamphlet lately published by the Rev. J. G. Pike, of Derby, entitled, “*Swedenborgianism depicted in it's true Colours; or a Contrast between the Holy Scriptures and the Writings of Baron Swedenborg, on a Variety of important Subjects;*” on mature reflection, and considering that an humble endeavour to remove unworthy prejudices from the minds of the upright and sincere, may prove beneficial to society, I am induced to undertake the following plain and honest Vindication of an author, whose writings on theological subjects may be truly pronounced to be the most rational, the most consistent, and the most scriptural, that have ever yet appeared in the world since the days of primitive Christianity. In performing this duty, I trust I am influenced purely by the love of truth and justice, having no desire to injure or offend an antagonist, who it is possible may be conscientiously, though ignorantly, engaged in the support of what he believes to be the truth of revelation; though it must be acknowledged, that in too many instances he has betrayed a spirit of malevolence, sarcasm, and per-

secution, by no means consistent with the character of an upright Christian, much less of a minister of the gospel of Jesus Christ.

Many of the charges, which Mr. Pike has urged against the Baron and his writings, are altogether unfounded; others are shamefully misrepresented; and some, it is admitted, are fairly stated, yet not with the view of doing justice to the author's sentiments, but in the way of scorn and contempt. These latter, however, so far from containing matter of a reprehensible character, or in any respect unworthy of universal reception, are on the contrary highly creditable to the discernment of that great man, who in the midst of so many errors, which prevail in the Christian world, was enabled to discover the truth, and to confirm it by the undoubted testimony of divine revelation. It may therefore be regarded as a proof of the superintending care of the Divine Providence over the rising fortunes of the New Church, that even it's bitterest enemies are, in a way never calculated upon by themselves, made to contribute to the circulation of doctrines, which they are most anxious to suppress.

Mr. Pike having, in his introduction, referred to some idle tales, which never had any foundation in truth, it has been thought proper to commence the following work with an authentic refutation of the false reports propagated by the late Mr. John Wesley, in his *Arminian Magazine*, against the personal character and conduct of Baron Swedenborg. The writer of these pages did himself visit the very man, Mr. Brockner, from whom Mr. Wesley

Wesley is said to have received his information : and he expressly denied having ever communicated with Mr. Wesley on the subject, or that the Baron, while at his house, was ever afflicted with any infirmity either of body or mind.

Towards the close of the work is introduced a scriptural view of the rise, progress, and future perfection of the New Church ; which is followed by a few remarks on the rash censure pronounced on Baron Swedenborg and his writings by the Editors of the Evangelical Magazine, who, assuming that the report made of them by Mr. Pike may be depended upon for it's truth and accuracy, have not only condemned what they never took the pains to read and understand for themselves, but have charged the members of the New Church with being both Sabellians and Socinians. That they do not, however, come within the description of either of those denominations, will be at once seen by comparing their peculiar tenets with the doctrines taught by Emanuel Swedenborg.

Lastly, for the information of those, who are unacquainted with the Baron's writings, and to guard them against being imposed upon by the misrepresentations and false reports of interested individuals, who find it easier to accuse and abuse an author, than to confute him, the chief articles of the faith of the New Church, called the New Jerusalem, are annexed as a conclusion to the whole work.

ROBERT HINDMARSH.

Manchester, Aug. 8, 1821=65.

EXPLANATION OF THE MOTTO.

"I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

Apoc. xvi. 13.

"And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, who accused them before our God day and night."

Apoc. xii. 10.

I. By the *dragon* is signified the acknowledgment of three divine persons, or, which is the same thing, three Gods, and of justification or salvation by faith alone, together with all such persons in the church, particularly in the Protestant or Reformed church, as make that acknowledgment in doctrine and in life. By the *beast*, which in this case is the beast rising up out of the sea, chap. xiii. 1, are signified the men of the external church, or the laity in general, who confirm themselves in the same acknowledgment and faith. And by the *false prophet*, or beast rising up out of the earth, which spake as a dragon, and exercised all the power of the first beast before him, doing great wonders, and deceiving them that dwell on the earth, chap. xiii. 11 to 15, are signified the men of the internal church, or the clergy in general, who teach and maintain the doctrines above alluded to. The *mouth* of the dragon, beast, and false prophet, evidently denotes their doctrine, preaching, and discourse. By *unclean spirits* are signified lusts, or impure affections and desires, in this case the lusts of falsifying and perverting truths; and by *frogs*, to which they are compared, are meant reasonings from such lusts. The number *three*, as a complete number, denotes all, likewise altogether and merely: thus when applied to unclean spirits resembling frogs, it denotes mere reasonings from an evil and disorderly state of mind, on the part of all such as come under the above description.

II. By the *loud voice*, which was heard in heaven, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," is signified joy among the angels of heaven, that the Lord alone reigns in heaven and the church, and that they who believe in him, and keep his commandments, will be saved. The term *God* denotes the essential Divinity, called the Father; and the term *Christ*, the Divine Humanity, called the Son, both constituting one divine person, as the soul and body constitute one man. By the *accuser of our brethren being cast down*, who accused them before our God day and night, is signified the overthrow and removal of those, who are understood by the dragon, and who in the spiritual world were heretofore continually opposing the doctrines of the New Jerusalem, and condemning them as contrary to the Word. The same effect in it's degree is now taking place in the natural world: for since the doctrines of the New Church have become known, and been received in heart and life by those who have long been seduced by the artful reasonings of false teachers, the power of these latter over the minds of many pious and sincere Christians is comparatively crushed, and the everlasting gospel of the new kingdom of our Lord is preached on every side. The *accuser* of the brethren denotes all those, who, under a pretence of great piety, and zeal for religion, stigmatize the members of the New Church as enemies to the truth: and as they endeavour to make this appear by continually appealing to the literal sense of the Word, falsely understood, they are therefore said to accuse them *day and night before God*, God and his Word being one, John i. 1.

VINDICATION, &c.

SECTION I.

1. *Introduction, containing some general Remarks on the Opposition made to the heavenly Doctrines of the New Jerusalem by different Individuals.—*
 2. *A Refutation of the false Reports propagated by the late Rev. John Wesley, in his Arminian Magazine.*
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1. INTRODUCTION.

IT is clearly predicted in the Sacred Writings, that whensoever the state or dispensation understood by the name of the New Jerusalem should take place on earth, it would meet with a decided opposition on the part of those, who, like the Pharisees of old, make a loud profession of religion, and conceive themselves to be already in possession of so high a degree of light, as to need no further instruction. The dragon is represented as persecuting the woman, or New Church, who brought forth a male child, casting water out of his mouth as a flood against her, and afterwards making war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ: see Apoc. xii. 13 to 17. It is therefore neither surprizing nor unexpected, that the advocates of a perverted and fallen church should now take the alarm, on finding their respective systems detected and assailed by the superior light and power of divine truth; and that they should endeavour, though in vain, even

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by misrepresentation, calumny, and fallacious reasonings, in the room of fair argument, to arrest the progress of doctrines, which they either do not understand, or which they have reason to dread as subversive of their own irrational, unscriptural, and delusive faith.

Among the numerous opponents of the New Church, that have already sprung up from the different sects, only one has been found to act the part of a generous enemy; and that one was the late Dr. Priestley, who never attempted to scandalize the memory of Baron Swedenborg, by applying to him the epithets of *madman*, *lunatic*, *impostor*, &c. The gentleman, however, who now stands forward as an accuser of the most virtuous of men, hesitates not to follow the track of his predecessors in scurrility, and, after the example of the late Mr. John Wesley and others, to prefer charges against both Swedenborg and his writings, which have no foundation whatever in truth, but appear to be fictions invented by envy or malice, and propagated for no other end than to discredit the testimony of an author, who for piety, learning, and soundness of doctrine, has never yet been exceeded by any writer ancient or modern. Because there *have been* impostors in the world, Mr. Pike seems to argue, that *therefore* Swedenborg must be one! Because some have *pretended*, that they maintained an open communication with the spiritual world, and their pretensions have not been justified either by the importance or the utility of their allegations, it is inferred, that *therefore* the declarations of Swedenborg are to be regarded as the mere effusions of a warm imagination, or as the ravings of a disordered mind! Such is the logic, the kind of argument, with which Mr. Pike introduces his remarks on what he is pleased to call "*Swedenborgianism*:" and so little is he acquainted with the true character of the man, whom he attempts to vilify, or with the real merits of the doctrines, which he undertakes to confute, that he flounders at almost every step of his progress, and gives ample proof as well of his ignorance of the subject on which he writes, as of the illiberal spirit by which he is actuated.

With

With respect to the silly tales, which have been most industriously circulated about Swedenborg by his enemies, such as that detailed by Mr. Pike from Mr. Lindsey, who again had it from a third person, who is stated to have been walking in the streets with the Baron, and to have witnessed him paying his obeysance to Moses; as they appear to be mere inventions for the purpose of exciting merriment, or throwing ridicule on the character of one of the best and wisest of mankind, they are utterly unworthy of a serious answer. The charge is anonymous; and as there are no means of tracing it to it's real author, it can only be ranked among those idle reports, which little minds delight to spread, without any regard to their truth or falsehood. But as Mr. Pike alludes also to a story related by Mr. Wesley in his *Arminian Magazine*, and afterwards reprinted and circulated very extensively among the Methodists, I can of my own personal knowledge prove that to be altogether groundless and false.

2. REFUTATION OF THE FALSE REPORTS PROPAGATED BY MR. WESLEY.

Mr. Wesley asserts in his *Arminian Magazine* for August 1783, p. 438, that he was informed by one Mr. Brockmer, of London, and also by Mr. Mathesius, a Swedish clergyman, that Baron Swedenborg, while he lodged at the house of the former, "had a violent fever, in the height of which, being totally delirious, he broke from Mr. Brockmer, ran into the street stark naked, proclaimed himself the Messiah, and rolled himself in the mire." Being desirous of ascertaining the truth or falsehood of this story from Mr. Brockmer's own mouth, I made it my business, in company with three other gentlemen now deceased, to wait upon him at his apartments in Fetter-Lane, and to ask him whether he had ever communicated to Mr. Wesley, or to any other person, such information as above stated, at the same time shewing him the different Numbers of the Magazine, in which the reports published by Mr. Wesley were contained. After hearing the passages read, Mr. Brockmer without hesitation denied the fact, posi-

tively declaring, "that he had never opened his mouth on the subject to Mr. Wesley, nor had he ever given such an account to any other person:" and he seemed much displeased, that Mr. Wesley should have taken the liberty to make use of his name in public print, without his knowledge or consent. "Baron Swedenborg (said he) was never afflicted with any illness, much less with a violent fever, while at my house: nor did he ever break from me in a delirious state, and run into the street stark naked, and there proclaim himself the Messiah, as Mr. Wesley has unjustly represented. But perhaps he may have heard a report to that effect from some other person; and it is well known, that Mr. Wesley is a very credulous man, and easily to be imposed upon by any idle tale, from whatever quarter it may come."

I then put the following question to Mr. Brockmer: 'Supposing it to be true, that Baron Swedenborg did actually see and converse with angels and spirits, did you ever observe any thing in his behaviour, that might not naturally be expected on such an extraordinary occasion?' He replied as follows: "If I believed that to be true, I should not wonder at any thing he said or did; but should rather wonder, that the surprize and astonishment, which he must have felt on such an occasion, did not betray him into more unguarded expressions than were ever known to escape him: for he did and said nothing, but what I could easily account for in my own mind, if I really believed what he declares in his writings to be true."

It is to be observed, that Mr. Brockmer was one of the people called Moravians, who are by no means friendly to the doctrines of the New Church, as laid down in the writings of Baron Swedenborg. The testimony, therefore, of such a man in favour of the equable and becoming deportment of his noble lodger, and to the silencing of those unfounded reports, to which Mr. Wesley (once an admirer of Swedenborg and his writings, but afterwards an avowed enemy to both,) so hastily and unworthily lent himself, must be received with due respect by every candid and unprejudiced mind.

It appears, then, that the report of Baron Swedenborg's having been seized with a fever, in the height of which he broke from Mr. Brockmer, ran into the street naked, and proclaimed himself the Messiah, is totally false. But even supposing it to be true, that he once had a fever accompanied with delirium, an affliction to which the wisest and best of men are subject, what has this to do with the general tenour of his writings, composed while he was in perfect health? Is the character of a man to be estimated by what he says or does in such a state? Would Mr. Wesley, Mr. Pike, or any other person, wish to be judged in this way? But Mr. Pike says, p. 4, that Swedenborg's friends were obliged to acknowledge, that he once called himself the Messiah." This is not true: his friends (and I well know to whom the writer alludes under that name) never made any such acknowledgment: and Mr. Pike, with all the assistance he can derive from the anonymous author whom he quotes, is challenged to bring proof of the assertion.

Mr. Brockmer died a few months after he made the declaration above recited: but the Peruke-maker alluded to by Mr. Wesley, namely, Mr. Richard Shearsmith, who lived in Cold Bath Fields, Clerkenwell, and at whose house Swedenborg afterwards lodged and died, survived Mr. Brockmer many years. Him also I well knew, and have often had occasion to speak to him of the character, habits, and manners of the Baron: and he uniformly gave the most unequivocal and honourable testimony concerning him, both with respect to the goodness of his heart, and the soundness of his understanding. He declared himself ready to attest (upon oath, if required,) that "from the first day of his coming to reside at his house, to the last day of his life, he always conducted himself in the most rational, prudent, pious, and christian-like manner: and he was firmly of opinion, that every report injurious to his character had been raised merely from malice, or disaffection to his writings, by persons of a bigotted and contracted spirit." Mr. Shearsmith has been dead now for some years. I saw him not long before his death; and he continued

tinued to bear the same testimony, which he had so often repeated in my hearing during the course of the thirty years that I had known him.

The other person, whom Mr. Wesley names as having given him the same information as Mr. Brockmer had done, was Mr. Mathesius, a Swedish clergyman. Of the credit due to this Mathesius the following extract of a letter from Christopher Springer, Esq. a Swedish gentleman of distinction then resident in London, and the intimate friend of Baron Swedenborg, will enable the reader to form a just and correct estimate. Speaking of the Baron's death, he observes, "When the deceased found his end approaching, and expressed a wish to have the communion administered to him, somebody present at the time proposed sending for Mr. Mathesius, the officiating minister of the Swedish church. This person was known to be a *professed enemy* of Baron Swedenborg, and had set his face against his writings. It was *he* that had raised and spread the false account of Baron Swedenborg's having been deprived of his senses. Baron Swedenborg therefore declined taking the sacrament from him, and actually received it from the hands of another ecclesiastic of his own country, named Ferelius, who at that time was a reader of Baron Swedenborg's writings, and is said to have continued to do so ever since, at Stockholm, where he is now living (in 1786); and I have been assured that, on this occasion, Baron Swedenborg expressly exhorted him "to continue stedfast in the truth." Mr. Mathesius is said to have become insane himself, a short time after this; and becoming thereby incapable of his function, has existed ever since, in that melancholy state, upon the bounty of the King of Sweden."

What now are we to say of the report first invented by Mr. Mathesius, the Lutheran divine, afterwards propagated by Mr. Wesley, the Arminian divine, and lastly by Mr. Pike, the Baptist divine, but that they each found it the easiest and most convenient argument to be drawn against the heavenly doctrines contained in the writings of Emanuel Swedenborg? When the theologians of former days found themselves unable

to withstand the new but powerful doctrines of divine truth delivered by the Saviour of the world, some said, "He is a good man; others said, Nay; but he *deceiveth the people*," John vii. 12. "He is *beside himself*," Mark iii. 21. "And many of them said, He hath a devil, and is *mad*; why hear ye him? But others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?" John x. 20, 21. Now we know the truth of our Lord's words, when he saith, "The disciple is not *above his master*, nor the servant *above his lord*. It is enough for the disciple to be *as his master*, and the servant *as his lord*: if they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. x. 24, 25. And again, "The servant is *not greater* than the lord. If they have persecuted *me*, they will also persecute *you*," John xv. 20. In all ages of the church divine truth has been persecuted in the persons of those, who have been it's most strenuous asserters and advocates; and in general according to the degree in which they have manifested their sincerity, integrity, and faithfulness in the discharge of their duty, in the same degree have they been subjected to the derision and scorn of the world. It was not therefore to be expected, that Baron Swedenborg, the distinguished and devoted servant of his Lord, would escape the malevolent and bitter attacks of his enemies, who either through ignorance of the doctrines he taught, or through envy at their success, are disposed to treat the disciple in the same ungenerous manner as their predecessors of old had treated his Divine Master. But as Michael the archangel, in disputing with the devil about the body of Moses, (the historical sense of the Word,) durst not bring against him a railing accusation, so it is the duty of those, who are engaged in the defence of a good cause, to imitate so illustrious an example, and to leave all judgment to him who cannot err.

Having made these observations on Mr. Pike's *personal* attack on Baron Swedenborg, I shall now proceed to the examination of his charges against the *testimony* as well as the *doctrines* contained in his writings. These are arranged
under

under twenty distinct heads ; and though the greater part of them have been repeatedly answered and refuted by different writers in defence of the New Jerusalem, yet, as they are again brought forward under the specious pretext of vindicating the cause of Christianity, and supporting the interests of it's professors, whether they be Churchmen or Dissenters, Arminians or Calvinists, it may be advisable to meet those charges on the present occasion, and to demonstrate, that they are in general founded in error, and a total misapprehension both of the language and the true sense of divine revelation.

SECTION II.

1. *Answer to the Objection, that Swedenborg gives no Proof of his being a divine Messenger by the Performance of Miracles.*—2. *Nor by the Prediction of future Events.*

I. PERFORMANCE OF MIRACLES.

THE first objection or charge, which Mr. Pike brings against the authority and credibility of Baron Swedenborg, is, p. 5, “ that he has given no proofs that he was a divine messenger, either by working miracles, or by predicting any considerable events that have since taken place in the world.”

This objection, particularly that part of it which is founded on the want of miracles, has already been so fully answered and refuted in the author's *Letters to Dr. Priestley*, from p. 7 to 75, and in his *Compendium of the Chief Doctrines of the True Christian Religion*, from p. 122 to 126, that further arguments to shew it's weakness cannot surely be required by any who have read those works. But as others, who have not had an opportunity of consulting them, may possibly consider the objection of some importance, I will endeavour, in

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as brief a manner as possible, to state the substance of what is there delivered.

And first of all let it be observed, that if the want of miracles, in the case of a person professing to have a divine commission, prove any thing at all, it proves too much, that is to say, too much for the party bringing the objection: for by such an argument he will be under the necessity of denying the divine mission of many of the acknowledged prophets, as well as of John the Baptist, whom our Lord represents as the greatest of all. It is a remarkable circumstance, that of the sixteen prophets who give names to different books in the Old Testament, the twelve last performed no miracles whatever, and yet they have been uniformly received as messengers from heaven by Christians as well as Jews. Will Mr. Pike charge the want of miracles upon those prophets as a proof that they were impostors? Will he *on that account* deny, that they have any claims to a divine commission? Surely he must have paid but little attention to this part of his subject, or he would not have ventured to assert, as he has done in p. 5, that "the prophets of the Old Testament were proved to be messengers from God by the wonderful miracles which they performed."

What miracle did John the Baptist perform, to convince the Jews that he was charged with a divine commission? that he was vested with the authority of a prophet? yea, as our Lord himself expresses it, of *more than a prophet*? It is expressly written, "*John did no miracle* ; but all things that John spake of this man (Jesus), were true. And many believed on him there," John x. 41, 42. Miracles, then, in the case of John the Baptist, were not necessary to justify his pretensions; neither was his testimony concerning the Messiah less effectual by reason of their absence; for by virtue of the truth alone it produced conviction in the minds of many of his hearers, and caused them to believe on the name of the Lord: a proof this that rational evidence is superior to the most miraculous displays of power.

If we look into the history of the Jewish or Israelitish people, as recorded in the Old and New Testaments, we shall find, that the effect produced on their minds by miracles was not a rational conviction of divine truth, but a mere superficial impression, which awed them for the moment into a kind of external acquiescence and acknowledgment, that the power competent to perform those wonders was supernatural. By this sentiment of fear, which rather stupified than awakened their rational faculties, they were urged to the observance of the various ceremonies peculiar to their religion, especially to the worship of Jehovah, from which however they were continually declining into open acts of idolatry. Although they had seen so many miracles in Egypt, and afterwards the red sea divided; the Egyptians immersed therein; the pillar of a cloud going before them by day, and a pillar of fire by night; manna daily rained down from heaven for their particular use, and water gushing out of the rock as soon as it was smitten by the rod of Moses; and although they had seen mount Sinai altogether enveloped in smoke, when Jehovah descended upon it in fire, in the midst of supernatural thunderings, lightnings, and the loud sound of a trumpet; and had heard the voice of Jehovah speaking from the mountain, with other most extraordinary tokens of the divine presence and power; yet how soon did they forget those wonders, and turn to the worship of a senseless calf, the workmanship of their own hands!

The same infidelity and hardness of heart continued with their posterity through every period of their history. Hence neither the miracles of their prophets, nor even those of the Lord himself, when he appeared among them, had the effect of changing their character, or inspiring them with any thing like a pure and genuine faith. It is therefore written of them, that, “though he had done so many miracles before them, *yet they believed not on him,*” John xii. 37.

It is evident, therefore, that miracles have no such power, as many ascribe to them, of convincing the understanding, or producing in the mind a rational and wholesome faith:
neither

neither can they be considered as the sure and proper evidences of a divine mission. For we read, that when Moses and Aaron exhibited before Pharaoh the signs or proofs of their authority, by turning a rod into a serpent, and all the waters of Egypt into blood, and also by bringing up frogs upon all the land, *the magicians with their enchantments did the same*. Pharaoh therefore hardened his heart, and refused to listen to the message, with which they were charged from Jehovah. Similar, in all probability, would be the conduct of many in the present day, were really divine miracles again to be performed: they would either be referred to some incomprehensible operations of nature, or else be rejected as phantasms and crafty deceptions; and such persons, as ascribed them to a divine power, would be held in derision, or pitied for their simplicity.

Our Lord says, "There shall arise *false christs*, and *false prophets*, who shall shew *great signs and wonders*, insomuch that (if it were possible) they shall *deceive* the very elect," Matt. xxiv. 24. Mark xiii. 22. If so, then signs and wonders, or miraculous performances, are no certain proofs of a divine mission, because they are within the power of impostors and false teachers, and by no means the peculiar characteristics of a divinely authorized prophet. Nay, the power of working miracles is expressly attributed to *devils*, in Apoc. xvi. 14: and the very wish or desire to see a sign, in proof of a divine commission, is charged on the Jews as a mark of their being a *wicked* and *adulterous* generation, Matt. xvi. 4.

Then why, it may be asked, were miracles performed among the Jews in ancient times, and not among Christians in the present day? The answer is, Because the former were so immersed in natural and corporeal affections, that they were incapable of discerning the interior spiritual truths of revelation; neither could these be laid before them without danger of profanation: on which account the Lord spake to that people in parables, that "seeing they might see, and *not perceive*, and hearing they might hear, and *not understand*,"

derstand," Mark iv. 12. Whereas now, since the introduction of Christianity into the world, the rational faculties of the human mind are more capable than before of being exercised on subjects of a divine nature, especially in respect to the Lord, his Word, the church, and a state of immortality in another life. The miracles, therefore, which were displayed among the Jewish and Israelitish people in the times alluded to, were performed, not with the design of forming them into a *real spiritual church*, (for this was not done, neither could it possibly be effected, by any such external means as miracles,) but for the purpose of compelling them to become the mere *representative of a church*, that all their rites, ceremonies, and acts of public worship might typify, shadow forth, and thus represent the Christian dispensation, together with the great process of man's regeneration, and above all that of the Lord's glorification. The miraculous cures, which were performed on the bodies of the blind, the deaf, the lame, and the sick, were in like manner representative of those divine operations upon the spirit of man, whereby his understanding is enlightened, his affections purified, and his whole life renewed, through the medium of a true and genuine faith, directed solely to the Lord God and Saviour in his Divine Humanity.

There appears also to have been another reason why the dispensation of miracles was formerly given, but is withheld in latter times; namely, that the canon of Sacred Scripture might be written and completed, while the representative church was in a state favourable to it's dictation in ultimates: for it's divine truths could not have been concentrated in the literal form and basis, in which we now behold them, and consequently could not have been accommodated to the capacity of man in all future ages, unless a series of miraculous appearances had been exhibited and registered. From which consideration it follows, that it was chiefly for the sake of the Word, which is the uniting link between heaven and the church, and to point out the divine omnipotence of the Lord, as well in spiritual as in natural things, that such extraordinary

nary miracles, as we find recorded in it, have actually taken effect. But having been transacted before men, with whom the internals of the mind were already closed, and by whom consequently no further spiritual injury was likely to be sustained from the display of supernatural powers, the volume of revelation, couched under the language of history, prophecy, and evangelism, was written in different successive periods, and at length fully completed, its letter being made perfectly correspondent with its divine spirit.

Henceforth, therefore, no other miracle is required in the church, than the opening of the eyes of the understanding, the renovation of the heart and affections, a conformity of the life to the holy and divine precepts of the Word, and the actual descent of the New Jerusalem from heaven to earth. Effects like these, wheresoever or with whomsoever they take place, are truly miraculous, because they are supernatural, and plainly bespeak a divine power, which is alone capable of producing them.

After this scriptural account of the nature, use, design, and effect of miracles, will Mr. Pike still call for their exhibition as the true and proper test of a divine message? or will he, as an honest man and sincere christian, fairly acknowledge the error, into which he has inadvertently fallen? If upon re-consideration he shall find, that he has been reckoning without his host, that he has in short grossly misrepresented the grounds upon which the authority of prophets and other men of God has been admitted in the church, I trust he will have the candour to allow, that the want of miracles, even in the case of Baron Swedenborg, is in itself no just reason for rejecting his testimony, any more than the testimony of twelve out of sixteen prophets, or of John the Baptist, the greatest of them all.

2. PREDICTION OF FUTURE EVENTS.

The next point of objection urged against the credibility of Baron Swedenborg, as a divinely-commissioned messenger from heaven, is, that "he foretold no considerable events,
that

that have since taken place in the world, as the prophets of the Old Testament are known to have done." We have already seen, that several of the prophets made no appeal to the test of miracles, as a proof that they were sent by God ; and it is equally clear, that many of their predictions received no accomplishment whatever till hundreds of years after their delivery, namely, until the period when our Lord made his appearance in the world. Yet at the very moment of their thus announcing the future advent of the Messiah, and during all the time which elapsed between the prophecy and it's actual fulfilment, while there was no visible proof of their divine mission, they were accepted by the Jewish nation as true prophets of Jehovah. It is plain, therefore, that the objection, which Mr. Pike raises against the authority of Baron Swedenborg, on the ground of his not having predicted future events, which have since taken place in the world, is no more entitled to our consideration and respect in the present day, than a similar objection would formerly have been, if urged by the Jews in the days of many of their prophets.

But though Swedenborg did not undertake to foretel any specific events that were to take place hereafter, it is a most remarkable circumstance, that in his treatise on the *Last Judgment*, published in the year 1758, he announces, that a great change had then recently taken place in the spiritual world, which could not but be followed by a similar change in the minds of men living in the natural world. Heretofore the professors of religion, the members of the church both among Roman Catholics and Protestants, were debarred from exercising their reason and understanding in the examination of the faith, which had been so long imposed upon them by their priests. They were not permitted, for example, to inquire how far the generally-received doctrine of three divine persons in the Godhead is consistent or inconsistent either with the Sacred Scriptures, or with sound reason : but they were bound to submit their understanding to the dictates of a blind faith, and implicitly to believe
whatever

whatever the rulers of the church have taught on that and other subjects connected with it. This state of mental bondage Baron Swedenborg was the first to declare at an end; and henceforth, says he, by virtue of the spiritual liberty, which is now restored, mankind will be more generally disposed to think and judge for themselves on all matters of religion, and at the same time more capable of discerning the truth when presented to them, and of receiving it in heart and life, than they have been in the ages that are past.

The surprising events, which have taken place in the moral world since the period above alluded to, when spiritual liberty was restored, and the New Jerusalem dispensation commenced, afford abundant confirmation of the truth of this assertion; and no reasonable doubt can be entertained, but the various improvements in science, as well as the many new and benevolent institutions in society, which so remarkably distinguish the present age, are all effects proceeding from the same cause, and the necessary results of that great change in the spiritual world, which was so distinctly announced by Baron Swedenborg at a time when not the smallest traces of it were as yet discernible in the natural world. But as it was in the days of the Son of Man, when neither the Pharisees nor the Sadducees could discern the signs of the times, although they were evident to others, so it is probable that in the present day also the successors of those Pharisees and Sadducees will be equally incapable of forming a right judgment on the great events that every where surround them, though to the unprejudiced and truly enlightened mind they must carry full conviction, that a new era has already commenced in consequence of the Lord's second advent.

SECTION III.

1. *Whether a new Revelation was or was not to be expected.*—2. *Fornication and Adultery falsely supposed to be allowable by Swedenborg.*—3. *A distinct Heaven for Mahometans, and Plurality of Wives.*—4. *Devils and Angels once Men.*—5. *Calvinists said to be driven out of Heaven, and to have Churches in Hell.*—6. *Satans said to plunder the Heavens.*—7. *Married People quarrel in the other World.*—8. *Dutchmen said to live on one Side of the Street in Heaven, and their Wives on the other.*—9. *Tables said to be in Heaven for bursting in Explosions on those who lay too much Stress on Faith.*—10. *Errors in Heaven.*—11. *Effects of the Baptism of Infants.*—12. *The Lord appears in Heaven as a Sun before the right Eye, and as a Moon before the left.*

OF the various charges, which Mr. Pike brings forward against Swedenborg, in p. 5, some are false, while others are grossly misrepresented: and instead of referring his readers to the author's own works, he appeals to a pamphlet written by an avowed enemy of the Baron, under the title of *An Inquiry respecting the Truth of the Mission of Swedenborg*. Let us however examine those charges separately.

1. A NEW REVELATION.

It is asserted by Mr. Pike, that “the Scriptures give us no warrant for expecting any new revelation.” Now, in opposition to this, our Lord expressly says to his disciples,

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“ I have yet many things to say unto you, but ye cannot bear them *now*? Howbeit, when he the spirit of truth *is come*, he will guide you into all truth,” John xvi. 12, 13. Here he evidently declares, that the revelation, which in his divine wisdom he saw was best suited and adapted to their imperfect comprehension *at that time*, would *in some future day* be succeeded by one more distinct and full, when the Spirit of truth would enlighten their understandings with new discoveries of his Word and will, which they were *then* incapable of receiving. In another verse of the same chapter he adds, “ These things have I spoken unto you in proverbs: *the time cometh* when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father,” ver. 25. Here again a new and plainer revelation concerning the Father, in addition to that which they were then favoured with, is distinctly promised: and we know, that this promise was never fulfilled until the publication of the heavenly doctrines of the New Jerusalem, which teach that Jesus Christ, the Redeemer and Saviour of the world, is at the same time it's Creator and Preserver, and consequently the Only God of heaven and earth, the Everlasting Father himself: see Isa. ix. 6. Chap. xl. 3, 9, 10. Chap. xliii. 1, 11. Chap. lxiii. 16. John xiv. 9. Apoc. i. 8, 11, 17. Chap. xxii. 13.

From a variety of other passages it appears, that the Lord was, in some future day, to come in the clouds of heaven with power and great glory, Matt. xxiv. 30; that is, in his Holy Word, unloosing the seals of it's letter, Isa. xxix. 11; and revealing it's spiritual sense, Apoc. v. 1 to 9. The prophet Isaiah, speaking of this time, saith, “ The glory of Jehovah *shall be revealed*, and all flesh *shall see it together*,” Isa. xl. 5. “ Jehovah *shall arise* upon thee, and his glory *shall be seen* upon thee,” chap. lx. 2. And in the Apocalypse it is written, “ The Lord God of the holy prophets sent his angel to shew unto his servants the things which must *shortly be done*. Behold, *I come quickly*, and my reward is with me,” Apoc. xxii. 6, 12. “ Write the things which thou hast seen, and the things which are,

and the things which *shall be hereafter*," Apoc. i. 19. "The temple of God was *opened* in heaven, and there was seen in his temple the *ark of his testament*," Apoc. xi. 19. "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven *was opened*," Apoc. xv. 5. And again, "I saw *heaven opened*, and behold, a white horse; and he that sat upon him was called faithful and true. And he was clothed with a vesture dipt in blood; and his name is called *The Word of God*," Apoc. xix. 11, 13. These and many other passages both in the Old and the New Testament clearly shew, that some further manifestation of divine truth, beyond the mere literal expressions contained in the Word, was to be communicated to the church on earth, and that such manifestation would in fact be a new revelation of the glory of the Lord.

The apostle Paul likewise says, that "the Lord Jesus *shall be revealed* from heaven; that he shall come to be glorified in his saints, and to be admired in all them that believe in that day," 2 Thess. i. 7, 10. But that "the day of Christ shall be preceded by a general falling away from the true faith," 2 Thess. ii. 2, 3. Which agrees with our Lord's words, where he saith, "When the Son of Man cometh, *shall he find faith on the earth?*" Luke xviii. 8. In like manner the apostle Peter speaks of "the grace that is to be brought into the church *at the revelation of Jesus Christ*," 1 Pet. i. 13. In all these cases a future revelation is clearly announced; and we are fully warranted in expecting it, notwithstanding Mr. Pike's assertion to the contrary. It is called the revelation of Jesus Christ, not because he will then manifest himself to the world in person, or in an open and visible manner, as some are led to expect, but because he will open the interior sense of his Word, which indeed is himself, John i. 1, 14, and thereby communicate new light and new life to those, who heretofore were sitting in the shade and obscurity of it's letter.

2. FORNICATION AND ADULTERY.

The next charge against Baron Swedenborg is, that with him "fornication is allowable, and adultery, in many cases, no crime." This is a most unjust charge, and can only be made by those, who either wilfully or ignorantly misrepresent the author. So far from countenancing and encouraging the evils of fornication and adultery, he expressly condemns them; but at the same time, with that wisdom and discrimination to which his opponent appears to be an entire stranger, he distinguishes between the several kinds and degrees of evil in both the one and the other. On the subject of fornication he writes thus: "There are degrees of the qualities of evil, as there are degrees of the qualities of good: wherefore every evil is lighter and heavier, as every good is better and more excellent. The case is the same with fornication, which, as being a lust, and a lust of the natural man not yet purified, *is an evil*: but inasmuch as every man is capable of being purified, therefore so far as it accedes or approaches to a purified state, so far that evil becomes a lighter evil, for so far it is wiped away; but so far as it accedes or approaches to the love of adultery, so far it is more grievous." *Conjugal Love*, 452. He afterwards, n. 453, explains what he means by the lust of fornication acceding or approaching to adultery: "All fornicators (says he) look to adultery, who do not believe adulteries to be sins, and who entertain like thoughts of marriages and of adulteries, only with the discrimination of what is allowed and what is disallowed" by the laws of human society.

On the subject of adultery perhaps no author has ever written so amply, so ably, and so expressly in condemnation of that vice, as the Baron has done throughout his voluminous works, particularly in his treatise on *Heaven and Hell*, 384; *Conjugal Love*, 464, 500; *Arcana Cœlestia*, 8904; where he observes, that "whenever man commits adultery, and feels a delight therein, *heaven is closed against him*."

But he also discriminates between the degrees of guilt even in acts of adultery, according to the circumstances attending them, justly remarking, that some cases are less aggravated than others: and for this he is shamefully accused of encouraging vice, and giving his sanction to adultery, by the Rev. J. G. Pike, of Derby, a professed minister of the gospel of Jesus Christ; by Mr. Pike, who knows no difference in guilt between simple fornication and the infernal lust of adultery, but confounding together all the shades of crime, the lightest with the most grievous and pernicious, pronounces the same judgment on every kind and degree of evil! To reason with such a man is obviously a waste of time, which might be employed to a much better purpose. If he cannot of himself comprehend so plain a doctrine as that of the equitable distribution of rewards and punishments, according to the degree of merit or demerit in human actions, no arguments will avail so as to produce a conviction of the truth and justice of our Lord's words in the Gospel, where he saith, "That servant, who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with *few stripes*," Luke xii. 47, 48. Let these observations suffice for the present, as we shall have occasion to return to this subject again in the course of the work.

3. A DISTINCT HEAVEN FOR MAHOMETANS.

Another charge against Baron Swedenborg is, p. 5, that he assigns "a distinct heaven for Mahometans, where they have a plurality of wives." It is generally supposed, that there is only *one* heaven, *one* spacious receptacle, into which all good men are admitted after death, without any regard to the different degrees and qualities of the charity and faith, which constitute their spiritual life. And this crude, indigested notion of a future state and place of happiness appears to be entertained by Mr. Pike, as if it were a
matter

matter of undoubted certainty. That there are, however, at least *three* heavens, cannot be denied by those who admit the authority of the apostle Paul; for he expressly states, that he knew a man (probably himself,) who was "caught up into the *third* heaven," 2 Cor. xii. 2. And if we appeal to still higher authority, we shall find, that the kingdom of heaven is diversified by numerous habitations, or distinct places of abode, all of them being doubtless accommodated to the temper, taste, and spiritual state of their respective inhabitants. Our Lord in the Gospel says to his disciples, "In my Father's house are *many mansions*: if it were not so, I would have told you," John xiv. 2. Nothing therefore can be conceived of as more consistent with divine order, and the true sense of Holy Writ, than such an arrangement in the mansions of bliss, as may be best suited to the various dispositions and habits of life, which have been previously formed in good and pious men, according to their several professions of religion, whether they have been Christians, Mahometans, Jews, or Pagans. For to suppose, that none but Christians can hereafter become the subjects of eternal happiness, and that all others are necessarily excluded from heaven, is the height of cruelty, wickedness, and insanity: it is an aspersion of the character of Him, "whose tender mercies are over all his works," Ps. cxlv. 9; and who declares, that "many shall come *from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God,*" Luke xiii. 29. Matt. viii. 11.

With respect to the Mahometans being allowed a *plurality of wives* in heaven," this is not correctly stated. The Baron's words are as follow: "The Mahometans, like all other people who acknowledge God, and love what is just, and do good from religious motives, have their particular heaven, but out of the limits of the Christian heaven. The Mahometan heaven is divided into two: the inhabitants of the inferior heaven live virtuously with several wives, but none are raised thence into the superior heaven, except such as *renounce a plurality of wives*, and acknowledge the

Lord

Lord our Saviour, and at the same time his dominion over heaven and hell. I have been informed, that it is impossible for them to conceive God the Father and our Lord to be one; but that it is possible for them to believe, that the Lord hath dominion over the heavens and the hells, because he is the Son of God the Father. (*) It is this faith whereby the Lord effecteth their ascent into the superior heaven." *True Christ. Relig.* 832. We leave this passage without comment for two reasons; first, because it is not contrary to the Scriptures, though it may sound strange in the ears of a person, whose charity is contracted to the span of his own narrow circle; secondly, because every man of sound understanding, who believes in divine revelation, may know, that the life which is confirmed by habit in this world, especially if derived from the religious instruction received from infancy, cannot easily be changed after death; but that each individual, whatever may have been the dispensation under which the Divine Providence had placed him, will be dealt with and rewarded hereafter according to the quality of his works, which are expressly said to "*follow with him*," Apoc. xiv. 13.

4. DEVILS AND ANGELS ONCE MEN.

The doctrine maintained by Baron Swedenborg, "that devils and angels were once men," is also brought as a charge against him, in all probability merely because it is
new

(*) Let the reader compare this Mahometan faith with what is now usually called the Christian faith, and he will scarcely find a particle of difference. The Christian (so called) no more believes, that God the Father and the Lord are one, than the Mahometan does. Both equally consider the Son of God as a person and being distinct from God: and though both may be induced to acknowledge, that the Son is capable of exercising a power over heaven and hell, in consequence of it's being delegated to him by another, yet neither of them will admit, that he is the mighty God, the everlasting Father, or Jehovah himself in human form, Isa. ix. 6. John xiv. 9; when yet this is plainly the true Christian faith, and that which distinguishes between Christianity and every other known system of religion in the world.

new to Mr. Pike, and to those who in reading the Scriptures, as he must have done, with half-closed eyes, have not been able to discover it's truth, though to an impartial eye it is very evident. It is indeed the general opinion, that angels were originally created such, and immediately placed in heaven, without having first lived as men in the natural world, and that many of them afterwards rebelled, and were cast down from heaven, together with Lucifer the instigator and leader of the insurrection. This idea, however, has no foundation in the Sacred Scriptures either of the Old Testament, or of the New; but has arisen in the church from a misapprehension of the true sense of those passages, wherein mention is made of angels, of the sons of God, and of Lucifer the son of the morning; and has been further confirmed by the representations of poets and other fanciful writers. The fall of Lucifer, which is spoken of in Isa. xiv. 12, &c. has no reference whatever to the defection of any angel so called *in heaven*, but solely to the fallen state of the church *on earth*, as is evident from the whole tenor of the chapter, and particularly from ver. 4, which announces the subject to be "*a proverb against the king of Babylon*," that is, against the church which had once been like an angel in a state of integrity and spiritual glory, but had afterwards degenerated, and became "as a carcase, trodden under feet," ver. 19.

A passage in Job is also thought by some to countenance the idea of angels having been created such before the formation of man, when yet no such doctrine can be fairly deduced from it, if interpreted, as it ought to be, according to it's spiritual sense, and the true meaning of the writer. Speaking of the *church* under the denomination of the *earth*, as is usual in the Word, and in the writings of high antiquity among the nations of the east, Jehovah is represented as saying to Job, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Where-
upon

upon are the foundations thereof fastened? or who laid the corner-stone thereof? when the *morning-stars* sang together, and all the *sons of God* shouted for joy," Job xxxviii. 4 to 7. Literally and philosophically speaking, the earth, being merely a globe of terraqueous matter, has no *foundations*, nor any *corner-stone*; still less can it be supposed, that there is any *substance*, upon which it's foundations are laid or fastened. But of the church it may truly be said, that it's *foundations* are laid on the *rock of divine truth*, and that the *corner-stone* thereof is the *Lord himself*: see Isa. xxviii. 16. Matt. xxi. 42. The *morning-stars*, therefore, which sang together, and the *sons of God*, who shouted for joy, on the foundation or commencement of the Ancient Church there treated of, were the primitive members of that church both in the spiritual and in the natural world, who being delivered from the power of hell, which previously threatened them as an overwhelming sea, ver. 8 to 11, are described as partaking of the supreme happiness resulting from the reception of divine truth, and a consciousness of their salvation.

There is yet another passage or two in the Apostolic Epistles, from which it is inferred, that angels are a distinct race from men. Peter in his second Epistle, chap. ii. 4, and Jude in his General Epistle, ver. 6, both speak of "angels that sinned, or kept not their first estate, whom God spared not, but cast them down to hell," &c. (*) But that these angels were no other than *men*, who belonged to the First or Most Ancient Church, and on it's fall became a degenerate and abandoned race, is pretty evident from the description given of them by Jude in ver. 7; from which it would appear, that, like the inhabitants of Sodom and Gomorrha, "they gave themselves over to *fornication*, and going

(*) The apostle Peter and the apostle Jude both appear to have copied from one and the same ancient book, which was extant in their day, but is since lost to the world. How otherwise can it be accounted for, that the very same *ideas*, the very same kind of *language*, and the very same *order of delivery*, which we find in the one writer, are so punctually followed by the other? Let the reader only

going after *strange flesh*:" a charge, which even the advocates for the creation of angels before men will scarcely allow to be in any respect applicable to such thin, airy, fleshless, and unsubstantial beings, as they suppose angels to be.

Upon

only compare the passages here referred to, and he will find no room for a doubt on the subject.

PETER, SECOND EPISTLE.

JUDE, GENERAL EPISTLE.

Chap. ii. Verse 1 to be compared with Verse 4.

4	6.
6	7.
10	8.
11	9.
12	10.
13 to 15	11, 12.
17	12, 13.
18, 19	16.

Chap. iii. Verse 2

3

Peter goes on in the succeeding verses of chap. iii. to speak of the former heavens and former earth; of the heavens and earth which then were; of these latter being reserved for destruction by fire, as the former had been destroyed by water; and lastly of new heavens and a new earth, wherein should dwell righteousness: All which particulars were no doubt transcribed by him from some ancient writing, not perhaps of absolutely divine authority, like the genuine books of the Ancient Word, (now lost, though plainly referred to by Moses in Numb. xxii. 14, 15, 27 to 30; by Joshua, chap. x. 12 to 14; and in 2 Sam. i. 18;) but the production of some enlightened man, who treated of the successions of different churches in the style and manner of the literal sense of our Word. Origen, who lived at the beginning of the third century, says, he found in a Jewish Greek book, called *The Assumption of Moses*, (Ἀνάληψις τοῦ Μωσέως,) the story related in the Epistle of Jude concerning the dispute of the archangel Michael with the devil about the body of Moses: and from a comparison of that book with Jude, he was thoroughly persuaded, that it was the very book, from which Jude quoted. (See Michaelis, Introd. Vol. 4, p. 379.) Jude also in his Epistle, ver. 14, 15, makes express mention of a prophetic book written by Enoch, the seventh from Adam, and quotes from it a passage, which foretels the coming of the Lord to execute judgment upon the wicked. And it is not improbable, but several of the references made by the Evangelists to the sayings of prophets not to be found in the Old Testament, (if there be any such,) may have been intended as appeals to, or citations from, the Ancient Word spoken of above. Or perhaps they were contained in some other prophetic books, or written sayings, now lost, of which mention is so frequently made in the books of Kings and Chronicles.

Upon no better foundation, than the preceding passages, ill understood, and supported by the poetical fiction of Milton's *Paradise Lost*, rests the prevailing opinion of the existence of angels before the creation of man. All our poets, however, have not fallen into that error; for Dr. Young took a more correct view of the subject, when he penned the following lines :

“ Angels are *men* in lighter habit clad,
High o'er celestial mountains wing'd in flight ;
And *men* are *angels* loaded for an hour,
Who wade this miry vale, and climb with paio,
And slipp'ry step, the bottom of the steep.
Angels their *failings*, mortals have their *praise*.”

If then angels are not to be distinguished from men either by their birth, or by their final destination, but only by their *dress*, that is, by the *kind of body* which they carry with them, and the heights of intellectual enjoyment to which they can aspire, it follows, that neither were devils originally created angels of light, and afterwards cast out of heaven, and converted into angels of darkness, in consequence of any rebellion devized by Lucifer their chief, and fatally attempted by the rest; but that they in like manner are also of the human race, having been born men like other men, and lived and died without God in the world, that is, like devils, as they afterwards became. On this subject, therefore, we may safely come to the following conclusion, That there is not in all heaven a single angel that was originally created such, nor in all hell a single devil that was originally created an angel of light, and was afterwards cast out of heaven; but that all both in heaven and in hell are of the human race, in heaven such as had lived in the world in heavenly love and faith, and in hell such as had lived in the lusts and concupiscences of self-love and the love of the world. And further, that hell, taken collectively, or in it's entire form, is called sometimes the *devil*, and sometimes
satan,

satan, according as the *evil* or the *false* principle issuing therefrom is more particularly adverted to and described. (*)

But to come to more direct proofs from the Sacred Scriptures, that angels and men are of one and the same species of intelligent beings, it is written, that “in the *beginning* (that is, at the *commencement* of all things) God created the heavens and the earth,” Gen. i. 1. And after describing the process introductory to the formation of man, it is then added, “So God created *man* in his own image, in the image of God created he him; male and female created he them,” ver. 27. The inspired penman concludes this part of the subject by saying, “*Thus* the heavens and the earth were finished, and *all the host of them*. And on the seventh day God *ended* his work which he had made; and he rested on the seventh day from *all his work* which he had made,” Gen. ii. 1, 2. If now this be regarded as an account of the first act of creation, it is plain that men were formed before angels, and not contrariwise: for it would be the height of absurdity to suppose, that angels or any other beings were created *before the beginning*, or before the Divine Agent *began* his work.

The order of creation is also worthy of being noticed; because it shews, that the less perfect production preceded the more perfect: first of all inanimate matter was created, as earth and water on the first day; then vegetables, as grass, herbs, and fruit-trees, on the third day; afterwards animals, as fishes, fowls, and beasts, on the fifth day; lastly men, male and female, on the sixth day. But man at his first formation was not in so high a state of perfection as he afterwards arrived at, when “the Lord God breathed into his nostrils the breath of lives, and he became a *living soul*,” Gen. ii. 7. With this new name he acquired a new quality, and became in effect a *man-angel*, while living in the body, each successive stage of his existence introducing him to a still

(*) See *Reflections on the Unitarian and Trinitarian Doctrines*, p. 11, 12.

still more exalted degree of wisdom and intelligence, until at length, by putting off the material body, he became a *pure spirit* or an *angel*. In this last state the term *angel* is not unfrequently applied to him in the Word: and reciprocally also an angel is called a *man*.

The first place, in which mention is made of an angel, is Gen. xvi. 7 to 11, where the angel of Jehovah appeared to Hagar. But as this passage does not furnish so clear a proof of the identity of angels and men, as the argument requires, we proceed to others more decisive of the question. In Gen. xviii. we read, that three angels appeared to Abraham, who are expressly called *men*, ver. 2, 16, 22. And in like manner the two angels that appeared to Lot, Gen. xix. 5, 8, 10, 12, 16. We also read, that “when Joshua was by Jericho, he lifted up his eyes and looked, and behold, there stood *a man* over-against him with his drawn sword in his hand:” and that the same man was an angel, is plain from his calling himself “the *captain of the Lord’s host*,” Josh. v. 13 to 15. An angel likewise appeared to Manoah’s wife, and afterwards to Manoah himself, as a *man*, being repeatedly so called, Judg. xiii. 3, 6, 8, 10, 11. The priest and prophet Ezekiel constantly describes the angels, whom he saw, as *men*: see chap. ix. 2, 3, 11. Chap. x. 2, 3, 6, 7. Chap. xl. 3, 4. Chap. xliii. 6. Chap. xlvii. 3. Daniel and Zechariah do the same: see Dan. viii. 15, 16. Chap. ix. 21, where the angel Gabriel is called the *man Gabriel*. Chap. x. 5, 16, 18. Chap. xii. 6, 7. Zech. i. 8, 10. Chap. ii. 1.

The same doctrine of the identity of angels and men is equally demonstrable from the writings of the New Testament. In Mark xvi. 5, the angel that was seen “sitting on the right side of the Lord’s sepulchre, clothed in a long white garment,” is called “a *young man*.” And in Luke xxiv. 4, when the women went to the sepulchre, to look for the body of the Lord Jesus, it is said, that “*two men* (meaning *two angels*) stood by them in shining garments.” Our Lord also in the same Evangelist says, that deceased men, who have departed in a regenerate state, “are *equal unto the angels*,” Luke xx. 36.

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But the doctrine here maintained is inculcated more plainly still by the apostle John in the book of Revelation. The angel, who accompanied John, and shewed him the great city, the holy Jerusalem, coming down from God out of heaven, measured the wall thereof, and found it to be an hundred and forty and four cubits, which are said to be "according to the measure of a *man*, that is, of an *angel*," Apoc. xxi. 17; thus identifying a man and an angel as one and the same, because they are of the same family by creation, and acknowledge the same Lord as their common Parent.

It is further written, that after the angel had shewed John the wonderful things relating to heaven, he was about to fall at his feet in profound adoration: but the angel immediately stopped him, and said, "See thou do it not; for I am thy *fellow-servant*, and of *thy brethren* that have the testimony of Jesus: worship God," Apoc. xix. 10. And again the apostle continues, "When I had heard and seen, I fell down to worship before the feet of the angel, who shewed me these things. Then saith he unto me, See thou do it not; for I am thy *fellow-servant*, and of *thy brethren the prophets*, and of them who keep the sayings of this book: worship God," Apoc. xxii. 8, 9. Here the angel avows himself to be only a *man*, a *prophet*, the *brother* and *fellow-servant* of John, and of no higher consideration than other pious and good men, who, having kept the sayings or commandments of their Saviour, are after death admitted to share in the glory and happiness of heaven.

It is also worthy of remark, that the seven churches in Asia, to which John wrote, are addressed by the Spirit under the general name of *angels*; and each particular church, consisting of many individuals, as if they were only *one single angel*. To each of them he says, "I know *thy works*;" and, after pointing out the errors or evils into which they had fallen, exhorts the greater part of them to repentance, and comforts all who shall overcome with the promise of everlasting life.

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The writer of the Acts of the Apostles concurs in the same doctrine of angels being no other than deceased men; for in describing the case of Cornelius the centurion, who was a Gentile convert, he states, that an *angel* of God appeared to him, and directed him to inquire for Peter, who would instruct him in the first principles of the Christian religion: see Acts x. 3, 7, 22. And the same angel is in verse 30 expressly called a *man*.

Having made these observations, I now ask, Why should it be thought a strange or unscriptural doctrine, that all the angels of heaven were once men upon earth; and by parity of reason, that all the devils in hell were once equally men? since the most satisfactory testimony, drawn from prophets, evangelists, and apostles, establishes the fact, that at the very *beginning* of creation *men* were formed, and not *angels*; but that in due process of time men *became* angels, and were thenceforth distinguished as such, though they still retained their original and primitive name of *men*.

5. CALVINISTS SAID TO BE DRIVEN OUT OF HEAVEN.

Mr. Pike next charges the Baron with asserting, that "Calvinists are driven out of heaven, and have churches in hell." But as he has not referred for proof to a single page or number in any of that author's voluminous writings, but to the anonymous publication of an avowed enemy, it might be sufficient to observe, that, until the passage is clearly pointed out, the objection is not fairly entitled to any answer whatever. We read in the Gospel, "that the kingdom of heaven is like unto a king, who made a marriage for his son; that many were bidden, who refused the invitation; that others were gathered together in their place, both bad and good; and that thus the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to
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the servants, Bind him hand and foot, and take him away, and *cast him into outer darkness*: there shall be weeping and gnashing of teeth," Matt. xxii. 2 to 13. From this parable we learn, that it is a possible case for a man, without the necessary qualifications for enjoying the happiness of heaven, still to gain admission therein, and after a time to be detected as altogether unfit for angelic company, and in consequence to be cast out or driven into his proper abode, which is hell. Our Lord also says, "I beheld Satan as lightning *fall from heaven*," Luke x. 18. On a supposition, therefore, that Swedenborg has given an account of the expulsion of certain characters out of heaven, it is no more than what we are justified in believing by the highest authority that can be quoted. Whether the persons so cast out had professed themselves to be Calvinists, Arminians, or of any other denomination, is of little moment: it is sufficient to know from the Scriptures, that not every one who saith, Lord, Lord, or who makes a profession of religion, is accepted hereafter, but he only who "*doeth* the will of his Father who is in heaven," Matt. vii. 21.

6. SATANS SAID TO PLUNDER THE HEAVENS.

Another charge against Baron Swedenborg is, that he says, "Satans plunder the heavens." Here again no authority is cited from any of his works, in proof of the assertion; but the reader is expected to believe what Mr. Pike has quoted from a most scurrilous pamphlet, published some years ago against the doctrines of the New Jerusalem. As I cannot find such a passage in all the writings of the Baron, it would be a mere waste of time to dwell upon it. Speaking of the Jews, in the spiritual world, he states indeed, that they obtain precious stones from heaven, and traffick with them, in consequence of their reading the Word in the original tongue, and regarding it's literal sense as holy. The passage, which is explanatory of itself, and probably the very same from which the misrepresentation has gone forth,

forth, is in the *True Christian Religion*, n. 843, being as follows: "The Jews traffick in the spiritual world, as in the natural world, with various commodities, particularly with precious stones, which by unknown ways they procure for themselves from heaven, where there are precious stones in great abundance. The reason of their trafficking with precious stones is, because they read the Word in the original tongue, and esteem the sense of the letter to be holy, and precious stones correspond with that sense."

A passage of this description may be ridiculed by those, who are unacquainted with the state of man after death, and have never considered the distinction observed in the Sacred Scriptures between the *spiritual world* in general, and the several parts of that world, which are respectively denominated *heaven, hell, the lower earth, the pit, the prison, &c.*: see Isa. xiv. 15, 19. Chap. xxiv. 18, 22. Ezek. xxvi. 20. Ps. xxviii. 1. Yet, without attending to these and other particulars, it is impossible to understand many parts of divine revelation. John says he was carried away in the spirit into the *wilderness*, where he saw a woman (representative of the fallen church) sitting upon a scarlet-coloured beast, and arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, Apoc. xvii. 3, 4. The wilderness here mentioned was neither in heaven nor in hell, but in the intermediate world of spirits, where also were to be seen gold, precious stones, and pearls. So when the Jews are described by Swedenborg as trafficking in the spiritual world with precious stones and other articles, the account, so far from being in contradiction to the Sacred Writings, is rather supported by them, as may be further seen in Ezekiel, chap. xxviii. 11 to 18, where the king of Tyrus, (denoting the church with respect to it's knowledges of good and truth, derived from the literal sense of the Word,) is said to have been in Eden the garden of God, and adorned with every precious stone, being full of wisdom, and perfect in beauty, until iniquity was found in him, and his merchandise and traffick became sinful.

7. MARRIED PEOPLE QUARREL IN THE OTHER WORLD.

It is next objected, that "married people quarrel in the other world." This would have been indeed surprizing, if nothing of the kind occurred in this world. But the objection evidently arises from total ignorance, on the part of Mr. Pike, that man continues the same after death, as he was before. He seems to think, when the material body, the mere shell of humanity, is dropped, that the mind, which is the real man, is also entombed in the same grave with it, or else suffers such an unaccountable change in it's whole frame and texture, that it is in a moment a new subject, it's former thoughts, affections, and life, being at once completely discarded, and in their stead new thoughts, new affections, and a new life, as suddenly adopted. A sentiment this equally absurd with the supposition, that a man is no longer the same man, when he puts off his worn-out garment, and exchanges it for a new and better one.

How different from such indigested and childish notions is the account, which the great Swedenborg has given of the state of man after the death of the body! He instructs us, not only from the reasonableness of the thing itself, but from his own experience and observation, that "the first state of man after death nearly resembles his last in this life; that he still retains the same face, speech, and disposition, as he had before; consequently that he is known in the other world at first sight by such as had been his friends and acquaintance in this; and that they mutually congratulate each other on these occasions." He further adds, that "it is common for husband and wife to meet thus, and to abide together for a longer or a shorter time, accordingly as they had agreed in this world; but if they had not lived together in conjugal love, which is an union of minds from an heavenly principle, after some short stay they are separated: but if they had lived in variance and hatred, it is not unusual for them to break out into strife

and quarrelling, even to fighting; but nevertheless they are not totally separated before they enter upon their second state." *Heav. and Hell*, 493, 494.

The probability of this account, independent of the authority of the writer, is certainly heightened by the Sacred Scriptures themselves. When Abraham died, it is said, that "he was *gathered to his people*," Gen. xxv. 8. The same is said of Ishmael, ver. 17; of Isaac, Gen. xxxv. 29; of Jacob, Gen. xlix. 29, 33; of Aaron, Numb. xx. 24, 26; and of Moses, Numb. xxvii. 13. Chap. xxxi. 2. Deut. xxxii. 50. Likewise of the first generation of the children of Israel, that entered into the land of Canaan, it is said, that "they were *gathered unto their fathers*," Judg. ii. 10. Now to be gathered to one's fathers, or to one's people after death, evidently implies, that the deceased meet and associate together as before, family with family, kindred with kindred, children with parents, husbands with wives: and if man retains the same propensities and dispositions as he had the moment before his departure from this life, can any thing be supposed more likely to take place hereafter, than the exercise or manifestation of those tempers and dispositions, of whatever nature or character they may be? The Scripture saith, that the works of a man follow him beyond the grave; by which is doubtless understood, that they are *repeated* in another life, and for the same reason that they were first transacted here, namely, because they are the natural fruits of the tree which produces them. Man is that tree, and will never cease producing such fruits as are congenial with his real state of life, whether he be in the natural or in the spiritual world.

8. DUTCHMEN AND THEIR WIVES LIVING SEPARATELY.

Mr. Pike and his anonymous prompter bring another heavy charge against our author, and represent him as saying, that "Dutchmen are living on one side of the street *in heaven*, and their wives on the other." This is altogether a
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false charge, and discreditable to the parties who urge it, first, because it *suppresses* the most important part of the passage alluded to, whereby it is made to speak of the Dutch nation at large, without in the least noticing the distinction plainly stated by the author between those who live in mutual and conjugal love, and those who do not; and secondly, because, in defiance of the very title of the chapter, from which it is extracted, and the express words of the author, repeated therein no less than nine times, that he is describing the state of the *Hollanders in the spiritual world*, and not *in heaven*, it *superadds* these last words, and represents Swedenborg as saying, that Dutch husbands and wives live on contrary sides of the *street in heaven*. This conduct in Mr. Pike and his nameless principal is the more reprehensible, because Baron Swedenborg in the same chapter distinctly states, that he is treating of *Hollanders not actually in heaven*, but only in a course of instruction for it below heaven; and that occasionally some of them are permitted to *ascend* thither, after which they again *descend* to their associates, until finally prepared for the happiness of eternal life. See *True Christian Religion*, 804.

That the reader, however, may judge for himself of the loose manner, in which quotations are made from the writings of Swedenborg, by persons as destitute of candour as they are hostile to the truth, and whose only aim seems to be the destruction of their neighbour's reputation, that they may support their own tottering system of pharisaic or solitudian theology, we shall here annex the passage, which has been so miserably garbled, as it stands in n. 805 of the work above mentioned. After speaking of the cities in which the *Hollanders live in the spiritual world*, and before they are fully prepared for elevation into heaven, the author proceeds as follows: "Wives, who affect authority over their husbands, dwell on one side of the city, (not on one side of the *street*, as pretended by Mr. Pike,) and never meet with their husbands unless by particular invitation in the way of respect and civility, and on such occasions the husbands lead

them to houses, where the married pairs live without affecting any authority over each other, and shew how elegant and neat their houses are, and how happily they live together, informing them at the same time that this is the consequence of mutual and conjugal love. Such wives as are attentive to, and affected with, these things, cease to claim any dominion over their husbands for the future, and are admitted to live with them; and in this case they have an habitation allotted them nearer the middle of the city, and are called angels; the reason whereof is, because true conjugal love is a celestial love, which affecteth no dominion."

9. TABLES FOR EXPLOSION.

The next charge is, that tables are *in heaven* for bursting in explosions on those who lay too much stress on faith." This again is a misrepresentation of the author's words and meaning: he does not say, that such tables are *in heaven*, but *below heaven*, in that world which is intermediate between heaven and hell. The substance of the case is given as follows: "There is a place not far from hence, illuminated by a direct influx of light *from heaven*, in the midst whereof there is a table, on which if any piece of writing be placed, that containeth in it any truth derived from the Word, by virtue of that truth the writing instantly shineth like a star." He then goes on to state, that if a person, who is not in genuine truth, but in the habit of perverting the divine truth of the Word, should "fix his eyes attentively on the paper, the light suddenly disappears, and the paper becomes black, as if it had been in the smoke of a furnace." He afterwards describes another place, still in the intermediate state between heaven and hell, called the *world of spirits*, where is also a table, "on which lies the Word, decorated on all sides with precious stones in celestial arrangement, from which there darteth light of inexpressible brightness every time the Word is opened. But if any person approaches who hath falsified the Word, the brightness instantly vanishes, and

and if he approaches nearer, and fixes his eyes on the Word, it seems as if it were covered over with blood; and when this is the case, he is admonished, at his peril, to stay there no longer. A certain person, however, (it is observed,) who, during his abode on earth, had been much distinguished for his writings in favour of the doctrine of justification by faith alone, approached the table, boasting, that he had never falsified the Word, and in the confidence of this assertion, in spite of the caution given him by an angel, touched the Word; when, lo! there was a sudden efflux of fire and smoke from the Word, attended with a loud explosion, whereby he was thrown into a distant corner of the apartment, and lay there for the space of an hour as if he had been dead." See *True Christian Religion*, 162, 209.

Considering now the divine sanctity of the Word, and that it constitutes the presence of the Lord himself in his church, where is the impropriety or improbability of such a relation as the preceding, which describes the power and effect of divine truth on those who falsify and profane it? Is not the same thing in substance related in the Word itself? When the ark of God, containing the Word, was taken by the Philistines, and placed in the house of Dagon their false god, it was found on the morrow, that "Dagon was fallen upon his face to the earth, before the ark of the Lord." The experiment was tried a second time: "They took Dagon, and set him in his place again. And when they arose early on the morrow morning; behold, Dagon was fallen upon his face to the ground, before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold, only the stump of Dagon was left to him." 1 Sam. v. 1 to 4. In the following verses of the same chapter it is further related, that the enemies of divine truth could not endure the presence of the ark of the God of Israel; that the hand of the Lord was heavy upon the men of Ashdod, of Gath, and of Ekron; that he smote them with emerods, and brought upon them a very great destruction; until at length they gathered together all the lords of
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the Philistines, and said, "Send away the ark of the God of Israel, and let it go again to it's own place, that it slay us not, and our people," ver. 11.

We further read, that "he smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Beth-shemesh said, Who is able to stand before this holy Lord God?" 1 Sam. vi. 19, 20.

Another remarkable instance of divine judgment executed on the person of one, who inadvertently ventured to touch the ark of the Lord, which contained the Holy Word, was that of Uzzah, one of the sons of Abinadab, who with his brother Ahio was appointed to drive the cart that bore it towards the city of David. Being on their journey, it is written, that "when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of God." 2 Sam. vi. 6, 7.

In each of these cases it is evident, that a certain unfitness of state in the persons treated of, arising either from the idolatry of their worship, or from a too curious and unsanctified desire to look into the ark, or from an arrogant confidence in the merit of self-righteousness, had totally disqualified them from sustaining the divine presence, which was in a peculiar manner displayed in and around the ark. Whether they came near it, or looked into it, or touched it, the result was equally dreadful and fatal.

The same danger also threatened the Israelites, when the Lord came down in the sight of all the people, upon mount Sinai. The following caution was therefore given them: "Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount, shall be surely put to death." And again, "The Lord said unto Moses, Go down, charge the people, lest they

they break through unto the Lord to gaze, and many of them perish." Exod. xix. 12, 21.

After these examples, and another which might be urged, all taken from the Sacred Scriptures, of the extreme danger of approaching the tree of life, around which cherubim, and a flaming sword which turns every way, are placed, Gen. iii. 24, without due preparation by repentance and deep humiliation of heart and life, will Mr. Pike still persist in holding up to ridicule and contempt a man, who by his extraordinary writings has done more to explain the Divine Records, and to recommend them to the approbation of mankind, than any writer or commentator since the days of the apostles? What is there in his account of the "*tables for explosion*" (as Mr. Pike calls them) against those who lay too much stress on faith," and pay but little attention to a life of charity, which is the essence of all religion, that differs in substance from the several cases above cited? Is it not plain, that the circumstances described by Baron Swedenborg as taking place in the spiritual world, in proof of the astonishing power of the Word, have their foundation in the Word itself? since it is reasonable to believe, that the things transacted in former times, among the Jewish or Israelitish people, are intended as examples of what still continues, and will ever continue, to mark the distinction between the effects of divine truth upon those who give it a cordial reception, and those who in the pride of self-derived intelligence falsify, pervert, and profane it. The reader, therefore, may fairly conclude, that the objection, which Mr. Pike has thought proper to urge against the testimony of Baron Swedenborg on the subject now discussed, is no less than a direct attack, it is to be hoped ignorantly and inadvertently, on the Sacred Scriptures themselves.

10. ERRORS IN HEAVEN.

It is further charged on our honourable and illustrious author, that he asserts "there are errors in heaven." A
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short answer will suffice for this, taken from the book of Job, which is admitted by the objector himself to be conclusive authority. "Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants; and *his angels he charged with folly,*" Job iv. 17, 18. Again, "Behold, he putteth no trust in his saints; yea, *the heavens are not clean in his sight,*" chap. xv. 15. And again, "*The stars are not pure in his sight:* how much less man that is a worm," chap. xxv. 5, 6. Here the heavens are charged not only with folly or error in the understanding, but also with uncleanness or impurity in the affections. But this is to be taken comparatively: for angels, as we have already proved, being but men, though men purified by regeneration from the gross corruptions of their nature, are still defective in wisdom and in love; they still fall infinitely short of absolute perfection; and therefore it is with great propriety that the Psalmist exclaims, "Who in the heaven can be *compared* unto Jehovah? Who among the sons of the mighty can be *likened* unto Jehovah?" Ps. lxxxix. 6. Unto that Jehovah, "who humbleth himself to behold *the things that are in heaven?*" Ps. cxiii. 6. And at whose presence not only "the earth shakes," but "*the heavens also drop*" as it were into nothing? Ps. lxviii. 8.

II. EFFECTS OF THE BAPTISM OF INFANTS.

Again, Mr. Pike complains, that according to Baron Swedenborg, "infants are baptized in heaven." The reader is requested to observe, that the complainant professes himself to be a *Baptist*, more properly an *Antipædobaptist*, or one who disapproves of the baptism of infants *even on earth*: what wonder then is it that he should betray his aversion to that ceremony, although performed by angels *in heaven*? But is the charge true, that Swedenborg asserts the baptism of infants in heaven after their departure from the natural world? It is altogether untrue, there being no such an as-
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sertion in any part of his writings. Speaking indeed of the uses of baptism on earth, and it's effects both in the natural and in the spiritual world, he observes, that "the first use of baptism is introduction into the Christian church, and *at the same time* insertion amongst Christians in the spiritual world." Then, after remarking upon the uses *on earth*, he proceeds to shew the effects of the same baptism even *in the heavens*, infants being introduced thereby into the Christian heaven. "Wherefore, (says he,) as soon as infants are baptized, they are placed under the tuition of angels, by whom they are kept in a state of receiving faith in the Lord; and as they grow up, and become capable of thinking and acting for themselves, the tutor-angels leave them, and they draw into association with themselves such spirits as make one with their life and faith. Hence it is evident, that baptism is an insertion amongst Christians even in the *spiritual world*." *Tr. Chr. Rel.* 677.

That the ceremony of baptism, which is a divine institution, should have the power of extending it's effects even to the spiritual world, is a doctrine so far from being unsupported by the Sacred Scriptures, that it is rather inculcated by them, as plainly appears from our Lord's words first to Peter, and afterwards to the rest of his disciples: "Whatsoever thou shalt bind *on earth*, shall be bound *in heaven*; and whatsoever thou shalt loose *on earth*, shall be loosed *in heaven*," Matt. xvi. 19. Chap. xviii. 18. And again in another place, "I say unto you, there is joy *in heaven*, in the presence of the angels of God, over one sinner that repenteth," Luke xv. 7, 10. From these passages there is good reason to believe, that every external act of man, which is performed in obedience to the divine will, especially if it be an act of piety or religious worship, must have an effect far beyond what is usually ascribed to it; in short, that while it is done in the sight of men *on earth*, it is at the same time noticed or perceived by angels *in heaven*. And if so, it follows, that the baptism of infants is not only, as Swedenborg justly observes, an introduction into the visible

church on earth, but also a kind of proclamation even among angels, that the person baptized is henceforth to be ranked among, and instructed by, those who believe in and worship the true God manifested in the flesh.

12. THE LORD APPEARS IN HEAVEN AS A SUN BEFORE THE RIGHT EYE, AND AS A MOON BEFORE THE LEFT.

The last charge, included under Mr. Pike's second head of objections to the testimony of Baron Swedenborg, is, That he says, "the Lord appears in heaven as a sun before the right eye, and as a moon before the left." However strange this may appear to the uninstructed concerning the mystical body of Christ, which is so much spoken of in the Apostolic Writings, there is yet no difficulty in the subject with those who believe, that that body is constituted by the members of the *church*, whether it be in heaven or on earth, and that each has his situation therein, either to the *right* or to the *left*, according to the quality of the life received by him from the Lord. The apostle Paul, in his first address to the Corinthians, writes as follows: "Know ye not that your bodies are the *members of Christ*?" 1 Cor. vi. 15. "We being many, are one bread, and *one body*," 1 Cor. x. 17. "Now ye are the *body of Christ*, and members in particular," 1 Cor. xii. 27. Again, "We being many are *one body in Christ*, and every one members one of another," Rom. xii. 5. "That the Gentiles should be fellow-heirs, and of the *same body*, and partakers of the promise in Christ," Eph. iii. 6. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the *body of Christ*," Eph. iv. 11, 12. "And he is the head of *the body, the church*," Col. i. 18. Seeing now that the church on earth, and by parity of reason the kingdom of heaven above, which is the church in a still purer state than with men below, is considered by the apostle, and expressly declared to be the *body of Christ*,
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how plain must it appear to every intelligent mind, that the individuals composing this universal church are distributed into the various provinces, organs, or members of that spiritual body, whose life and soul is the Lord himself! consequently that some are in the province of the head, others in that of the trunk, and others again in that of the feet! and moreover that in each particular province or member some are situated to the right, and others to the left, and so in endless variety, according to the genius and capacity of each to perform such and such uses, as the several parts of the human body correspond to!

This may be illustrated by the case of a nation or kingdom on earth, in which the king or first magistrate may be regarded as the *head*, the executive power in general as the *arms*, the higher and middle classes of society as the *breast* and *trunk*, the labourers, &c. as the *legs* and *feet*, and all together as one connected *body politic*. Now in heaven this arrangement is regulated according to the spiritual states of it's inhabitants; those who are more particularly under the influence of love and affection being situated therein to the *right*, while those who are distinguished for their knowledge and intelligence take their places to the *left* of that spiritual or mystical body, of which mention has already been made. It is further to be noted, that the Lord, who is expressly called a *sun* in Ps. lxxxiv. 11; Mal. iv. 2; Apoc. i. 17; and is likened both to a *sun* and to a *moon* in Isa. xxx. 26, is seen either as the one or as the other according to the state of the beholder, and the situation which he occupies in heaven. (*) If he be situated in the *right* side of that spiritual body before alluded to, in other words, if he be more particularly under the influence of *love to the Lord*,
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(*) The existence of a sun in the spiritual or intellectual world, as well as in the natural or sensible world, was well known to the wise men of antiquity, though little suspected in modern times. Empedocles, an ancient philosopher, who lived about four hundred and fifty years before the Christian Era, maintained, that there are *two worlds*, the one intellectual, the other sensible; and that the former of these

he then beholds him as a *sun*, the Lord being so called with respect to his *divine love*: but if he be situated in the *left* side of the same spiritual body, that is to say, if he be more particularly distinguished for his *intelligence* and *faith*, he then beholds the Lord as a *moon*, this term having respect also to the Lord as the source of *spiritual light*, though in an inferior degree to that of the sun. It is in this way we are to understand the words of Baron Swedenborg, when he says, that “the Lord appears as a sun before the *right eye*, and as a moon before the *left*.” Not that he is seen *doubly* by one and the same individual, as a *sun* before his right eye, and at the same time as a *moon* before his left: but that, while an angel directs the vision of both eyes to one point, if he be on the *right* side of heaven, then the Lord appears to the individual as a *sun*; and if on the *left*, then he appears to him as a *moon*; and this by reason of his so appearing before the *right* and *left eye*, respectively, of the *grand man*, called by the apostle the *body of Christ*, or the *church universal*.

If Mr. Pike cannot comprehend this explanation, he must be left to enjoy his incapacity: but let him at least be given to understand, that while he attempts to ridicule the sublime ideas of an author like Swedenborg, he is only betraying his own ignorance of the spiritual things relating to heaven, and his total inattention to the language contained in the Apostolic Writings.

is the exemplar and archetype of the latter. He also said, there are *two suns*, the one archetypal or intellectual, the other apparent or sensible; that is, the one *spiritual*, and the other *natural*. His own words are, “*ἑὺ ἡλίως, τὸν μὲν ἀρχέτυπον, τὸν δὲ φαινόμενον.*” See *Dr. Cudworth's Intellectual System*, p. 25.

SECTION IV.

1. *The spiritual Sense of the Word heretofore not known in the Church.*—2. *How far the Apostles were acquainted with that Sense.*
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1. THE SPIRITUAL SENSE OF THE WORD.

IT is next objected, p. 5, 6, that the view, which Swedenborg gives of the Scriptures, is absolutely contrary to the account of their design and efficacy, which is presented in that holy volume." And as a proof of this the objector endeavours to form a contrast between what the apostle Paul says of the Scriptures, taken in a *natural* or *general sense*, and what Swedenborg says of them as to their *spiritual* or *particular sense*. The apostle justly observes, that "all Scripture (meaning all Divine Scripture) is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17. This is no where denied by Emanuel Swedenborg, but is rather demonstrated and confirmed by the whole tenour of his writings. Yet Mr. Pike, no doubt under the influence of a strong desire to bring him into discredit with the public, *fancies* and *persuades himself*, that he has discovered a contradiction to the apostle in the following words of the Baron: "In the Word there is a spiritual sense heretofore unknown: owing to this sense the Word is divinely inspired, and holy in every syllable." *Tr. Chr. Rel.* 193. "It's holiness doth not appear in it's literal sense. That the Word of God should not be rejected as a common trivial writing, the Lord hath revealed it's spiritual sense." *Tr. Chr. Rel.* 200. "No one heretofore

fore hath had the least idea that there is in the Word any spiritual sense." *Tr. Chr. Rel.* 776. These are detached and unconnected quotations: but the last is mutilated, and Mr. Pike appears wilfully to have suppressed the qualification which immediately follows, viz. *according to the truth and reality, in which it existeth.*"

Many pious writers have indeed supposed, that there is some kind of a spiritual sense in the Sacred Scriptures; but they were not apprized of the real nature of that sense, and therefore Swedenborg has well observed, that heretofore it was unknown *according to the truth and reality in which it exists.* He also explains the nature of this spiritual sense, and in a great variety of examples shews, that the literal sense is unintelligible without recourse to another sense, which lies concealed within it, comparatively as the soul of a man is concealed within his body. Thus, when it is said, that the Lord will come in the clouds of heaven with power and great glory, Matt. xxiv. 30, he proves by numerous passages from the Word itself, that by the clouds of heaven is meant it's literal sense, and by power and glory it's spiritual sense. Also when mention is made of the sun being darkened, the moon turned into blood, and the stars falling from heaven, Joel ii. 31; Matt. xxiv. 29, he clearly demonstrates, that by such language we are not literally to understand the sun, moon, and stars of the visible firmament, but spiritual things corresponding thereto. So again, when it is written, that God rode upon horses, and walked through the sea with his horses, Hab. iii. 3, 8, 15; that he will smite every horse with astonishment, and his rider with madness, and will smite every horse of the people with blindness, Zech. xii. 4; that the tribe of Judah is a lion; Issachar, a strong ass; Dan, a serpent by the way, an adder in the path, biting the horse's heels, so that his rider falls backward; Naphtali, a hind let loose; Joseph, a fruitful bough near a well, with branches running over the wall; while Benjamin is said to ravin as a wolf, Gen. xlix. 9, 14, 17, 21, 22, 27; that Ephraim is a cake not turned, a silly dove with-
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out heart, and an heifer that is taught, Hosea vii. 8, 11 : chap. x. 11 ; that the Jews in general are serpents, and a generation of vipers, Matt. xxiii. 33 ; that all the feathered fowl and beasts of the field are invited to the table of the Lord God, where they are to be filled with horses and chariots, with mighty men, and with all men of war, to eat fat till they are full, and drink blood till they are drunken, Ezek. xxxix. 17 to 20. Apoc. xix. 17, 18 ; that Jehovah shall hiss for the fly of Egypt, and for the bee of Assyria ; that he shall also shave with a hired razor, by the king of Assyria, the head, and the hair of the feet, Isa. vii. 18, 20 ; that a man must hate his father and mother, his wife and children, brethren and sisters, in order to become a disciple of Jesus Christ, Luke xiv. 26 ; although he is elsewhere commanded to honour and love them, Exod. xx. 12. John xiii. 34, 35 ; that the city New Jerusalem, descending from heaven, is twelve thousand furlongs in length, breadth, and height, that is, fifteen hundred miles each way, Apoc. xxi. 16 ;—in all these cases, and a hundred others which cannot possibly be understood according to the literal expressions, the same author proves, and every intelligent person who reveres the Divine Word must admit, that things of a spiritual or heavenly nature are intended to be represented and signified by them ; things which do not manifestly appear in the language made use of, but which are concealed therein, like jewels within a casket, and discoverable only by the science of correspondences, which unfolds the true spiritual sense, and presents every part of the Sacred Scriptures as worthy of their Divine Author, who himself says, “ The words that I speak unto you, they are *spirit*, and they are *life*,” John vi. 63.

Mr. Pike, however, has no idea of the necessity of any spiritual sense, and seems disposed to rest contented with the mere letter. He must consequently believe, that God literally rides upon a horse, and upon the clouds ; that some of the sons of Jacob were lions, asses, calves, and serpents ; that Joseph was the branch of a tree ; that Benjamin acted the part of a wolf ; that Ephraim was a cake, a silly dove,

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and an heifer; that the Jews were a nation of serpents and vipers; that birds and beasts are to dine at the table of the great God; that Jehovah is to hiss for flies and bees, and to shave men with a razor hired for the purpose; that Christians are bound to treat their parents, wives, children, brothers, and sisters, with hatred and contempt, and at the same time to love them as themselves; that they are on certain occasions to cut off their right hands, and to pluck out their right eyes; that they are to call no man upon earth either father or master; that paupers are saved in preference to men of property; and that a city, fifteen hundred miles in length, in breadth, and in height, will actually descend from heaven, and light upon the earth, according to the description given in the book of Revelation. Judging likewise that the apostles entertained the same gross ideas with himself concerning the Scriptures, he exultingly exclaims, "Is not that sense of the Word, with which apostles and martyrs were acquainted, and in which they rejoiced, sufficient for us?" p. 6. Allowing it to be sufficient for Mr. Pike and his friends, does it follow, that no higher and more interior discoveries of divine truth were ever to be communicated to the church, than those which accompanied the first dawning of Christianity? The apostle himself says, "We know *in part*, and we prophesy *in part*: but when that which is *perfect* is come, then that which is *in part* shall be done away: for now we see through a glass *darkly*," 1 Cor. xiii. 9, 10, 12.

2. HOW FAR THE APOSTLES WERE ACQUAINTED WITH THE SPIRITUAL SENSE.

To suppose that the apostles and primitive Christians were fully acquainted with the interior sense of the Holy Word, and that in their Epistles or Letters to the different churches they had exhausted the treasures of wisdom, which it contains, is a position altogether childish and absurd. They knew indeed, that the history of Abraham's two sons, Ishmael and Isaac, was an allegorical description of the

two dispensations of the law and the gospel, Gal. iv. 22 to 31. They knew also, that the prophecy of Joel concerning the sun being turned into darkness, and the moon into blood, was fulfilled spiritually, and not literally, at the day of pentecost, Acts ii. 16, 20. And it is probable that they regarded the rest of the Sacred Scriptures as having a spiritual as well as a literal sense. But it does not appear from any of their writings, which have reached our times, that they were at all acquainted with the science of correspondences, which is the true key to the spiritual sense of the Word; and consequently they have left unexplained a thousand difficult passages, which the pious and well-disposed members of the church in all ages have been desirous of understanding. And now, when proof is offered not only of the actual existence of a spiritual sense, heretofore unknown, in every part of the Word, but of it's efficacy in reconciling apparent contradictions, in removing difficulties that embarrass the pious reader, and in giving importance and sanctity to those parts, which are too frequently regarded as trivial and unworthy of their Divine Author, it is contumeliously refused by Mr. Pike, who pretends, that the Word is in no danger whatever of being treated as a common or trivial writing, although he knows that Deists and Sceptics have rejected it on that very ground.

The danger, to which Swedenborg alludes, and which he is so anxious to avert, by representing the Scriptures in a more amiable point of view, than commentators have heretofore done, Mr. Pike, in a manner most unbecoming the character of a Christian minister, treats with the utmost contempt, and with equal ignorance asserts, that Swedenborg and the apostle Paul are at variance with each other, because the one says, that "the Word of God has an internal spiritual sense," and the other, that "all Scripture is given by inspiration of God; that it is able to make men wise unto salvation; that it is profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This view of the Scriptures by the apostle,

and Swedenborg's honourable testimony to their inherent sanctity and divinity, are declared by Mr. Pike to be "as opposite to each other, as light and darkness!" "Both (says he) cannot be true;" and as it is his object to depreciate, in every possible way, the character and sentiments of the Swedish theologian, he thus virtually proclaims his total disbelief in the internal sanctity and divinity of the Word of God. When Swedenborg shews, that the command to hate our father and mother, is compatible with that other injunction, which requires us to love all men, even our enemies, and that in the former case the father and mother to be hated are our hereditary propensities and inclinations to what is evil and false, which produce acts of wickedness as their offspring, he rejects the interpretation, calling it "*his*" internal sense, and chooses rather to abide in the letter which killeth, than to open his eyes to the spirit which giveth life and salvation. Such however is the way, in which Mr. Pike justifies his pretensions to advocate the cause of Christianity, and to secure the best interests of society.

SECTION V.

1. *Swedenborg charged with denying the Inspiration of a great Part of the Word.*—2. *And with rejecting the Apostolic Writings.*

1. THE BOOKS OF THE WORD.

SWEDENBORG is next charged, p. 6, 7, with "denying the inspiration of a great part of the Divine Word," because he distinguishes between those books which have an internal sense, and those which have not, pronouncing the former, and not the latter, to be of divine authority.

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On this subject I would ask, By what rule of evidence does Mr. Pike form his judgment of a divine writing? Has he any other to appeal to, than the uncertain and fluctuating decisions of the Romish Church? What foundation has he for his belief in the sanctity and divinity of any particular books, except the opinions of fallible men, sitting to debate the question among themselves, and deciding by a majority of votes at one time that such and such a book is divine, and at another time that the very same book is destitute of that character; thus extending or diminishing the number of inspired writings, not by a reference to any internal evidence, like that of the *spiritual sense* contained within them, nor to the words of the Lord in Luke xxiv. 44, which form the rule of judgment in this case, but by the caprice of the moment, or the influence of a prevailing party in the church? (*) Even in the Established Church of this country are not the apocryphal books, at least seven of them, recommended and read in the national churches equally with those which are acknowledged to be canonical? (†) And

(*) It does not appear, that even the Jews were always agreed in opinion concerning the books generally received by them; some, which are now regarded as canonical, being once deemed apocryphal, or of doubtful authority. Rabbi Nathan, speaking of the *Proverbs*, *Solomon's Song*, and *Ecclesiastes*, observes, "In former times it was said of these books, that they are *apocryphal*." See *Michaelis, Introd.* vol. 1, p. 71.

(†) These books are *Tobit*, *Judith*, the book of *Wisdom*, *Ecclesiasticus*, *Baruch*, *History of Susanna*, *History of Bel and the Dragon*. The lessons appointed for the 30th day of September, and the 1st of October, in every year, are the 6th and 8th chapters of the Apocryphal book, called *Tobit*, wherein is detailed the mode how a devil or an evil spirit is to be driven away from a man or a woman, namely, by burning the heart and liver of a fish, and making a smoke therewith, so that the devil may *smell* it; and as he cannot endure the scent, this instructive lesson, given as from the mouth of an angel, asserts, that the devil will instantly depart, and "the party," whom he before troubled with his presence, "shall be no more vexed." Is this suitable doctrine for a Christian congregation?

The book of *Judith* is supposed by Grotius to be entirely a parabolical fiction, written in the time of Antiochus Epiphanes, when he came into Judea to raise a persecution against the Jewish Church, and that the design of it was to confirm the Jews under that persecution in their hopes, that God would send them a deliverance. And he says, "That therein by *Judith* is meant Judea; by *Bethulia*,

And with respect to the New Testament in particular, what reason is assigned by the Church of England for admitting the Letters or Epistles of the different apostles among the books of divine inspiration? None whatever, except that of general custom, which in itself is no *reason* at all.

The truth appears to be, that neither the Romish nor Protestant Churches have to this day clearly understood what it is that constitutes a *divine* book : they have not sufficiently considered the purport of our Lord's words to his disciples, when he told them, that "*all the Scriptures were written concerning himself*;" and that the books, which he acknowledged as the Scriptures of divine truth, to be fulfilled in his own person, were those comprehended under the titles of "the *Law of Moses*, the *Prophets*, and the *Psalms*:" see Luke xxiv. 27, 44. Thus our Lord has himself laid down the rule, by which we are to judge of those books and writings, which alone deserve to be honoured by the church as *divine*, viz. That in their inmost sense they treat *solely of him*. Now in many parts of the books of Moses, the Prophets, and the Psalms, no allusion whatever is made, in the *literal sense* of the expressions used, either to the Lord incarnate, or to his sufferings, death, and resurrection; and yet he came into the world to fulfil in his

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the temple, or house of God; and by the *sword*, which went out from thence, the prayers of the saints: That *Nabuchodonosor* doth there denote the devil, and the kingdom of *Assyria* the devil's kingdom, pride: That by *Holofernes* is there meant the instrument or agent of the devil in that persecution, Antiochus Epiphanes, who made himself master of Judea, that fair *widow*, so called, because destitute of relief: That *Eliakim* signifies God, who would arise in her defence, and at length cut off that instrument of the devil, who would have corrupted her."

There are many other learned writers, who agree with Grotius in the general, that this book is rather a parabolical, than a real history, made for the instructing and comforting of the people of the Jews under that figure, and not to give them a narrative of any thing really done. And their reason for it is, that they think it utterly inconsistent with all times, where it has been endeavoured to be placed, either before or after the captivity of the Jews.

Grotius and others also think, that the book called *Baruch* is a mere fiction by some Hellenistical Jew, and contains nothing of a real history. See *Prideaux's Connection*, &c. vol. 1. p. 52.

own person the whole and every particular part of the Sacred Scriptures, as it is written, "The Word, which in the beginning was with God, and was God, *was made flesh*, and dwelt among us," John i. 1, 14. And again, "*All things* must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, *concerning me*," Luke xxiv. 44. There must therefore be an *internal spiritual sense* belonging to the Word, not apparent in the letter; and without a doubt the Lord must have opened the understanding of his disciples to discern that sense, according to their measure, when, "beginning at Moses, and all the Prophets, he expounded unto them *in all the Scriptures* the things concerning *himself*," Luke xxiv. 27.

The same rule, which so well applies to the Old Testament, may also be applied to the New; and by it we are enabled to distinguish those books, which are absolutely divine to the very letter, in consequence of being dictated by God himself, from those which, though excellent in their kind, are yet only the productions of good and pious men. Of the former description are the four Gospels and the Apocalypse; of the latter, are the Acts of the Apostles, and the Letters which they wrote to the different churches, to encourage and confirm them in the cause of Christianity.

The reader may now see the true scriptural ground and reason why the New Church discriminates between those books which are divine, and those which are merely human, though in many respects deservedly to be esteemed; while neither Mr. Pike, nor his Dissenting brethren, nor the Church of England, nor the Church of Rome, nor any other body of professing Christians so called, can give any reason whatever, beyond that of *blind custom*, for placing on a level with each other productions so widely different in their character and complexion, as those are which form what is usually called the Bible.

The argument urged by Mr. Pike in favour of the indiscriminate admission into the canon of Sacred Scripture of books authorized by the Lord himself, and of those which
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are not so authorized, is childish and ridiculous in the extreme. He quotes the words of the apostle Paul, where he says, "*All Scripture* is given by inspiration of God," 2 Tim. iii. 16; as if the apostle meant, either that his own writings, or any others the mere production of human sagacity, were comprehended under the expression of *all Scripture*! At this rate the story of Tobias and his dog, of Bel and the dragon, and even the traditions of the Jews, which rendered vain and of none effect the commandments of God, are equally to be regarded as works of divine inspiration with the Holy Word itself; for these are all included in the term *Scripture*, which simply means a *Writing*. And if all writings are of divine inspiration, then it will follow, that even Mr. Pike's, Mr. Paine's, and Mr. Voltaire's, are from the same high origin. The absurdity of Mr. Pike's mode of reasoning, in turning and twisting the apostle's words to a sense never intended by him, nor understood by any rational or intelligent Christian, must be evident to every candid reader, while it reflects disgrace upon that man, who, ignorant alike of the Word of God, and of the writings of Baron Swedenborg which illustrate that Word, presumes to hold himself up as a master in Israel, or as a vindicator of the Christian religion.

2. THE APOSTOLIC WRITINGS.

But says Mr. Pike, "One of Swedenborg's followers, and if I do not much mistake Hindmarsh's *Compendium*, the same gentleman asserts, that the Baron valued the Apostolic Writings as highly as any other person; but in this he differed from others, that he valued the Word of God unspeakably higher." And he goes on to declare, "that this passage contains an assertion that is absolutely false: Christians value the Apostolic Writings as one of the most precious parts of the Word of God: with what truth then can he, who asserts that they are a mere human composure, be said to value them as highly as those who esteem them divine?" In answer to this

this I would observe, that it is one thing to *say*, that certain books are divine, while their internal spirituality is expressly denied; and another thing to *believe* them to be such in reality, by ascribing to them that which is alone constituent both of their sanctity and divinity, namely, an internal sense, treating of heavenly and spiritual things, through the medium of earthly and natural images. Now this is exactly the case with Mr. Pike, and those whose cause he has undertaken to advocate; they *profess with their lips*, and *say*, that the books of Moses, the Prophets, the Psalms, and the Gospels, are divine; but at the same time they *deny*, that either of those books has an internal spiritual sense different from that of the letter. So again they *say*, that the Acts and Epistles of the Apostles are divine; and yet they *acknowledge* they have no higher, more interior, or other sense, than that which appears on the face of them. Thus they place all the books, which usually go under the names of the Old and New Testaments, on the same level; and that level they comparatively fix in the dust, because, by denying the spiritual sense of the Word, they will not allow, that it is in heaven, as well as upon earth, though the Psalmist expressly says, “For ever, O Jehovah, thy Word is settled *in heaven*,” Ps. cxix. 89. Those books, which are really divine, they strip of their brightest glory, their spiritual part; and those, which are merely human, they recommend with the same earnestness, nay with much more zeal and industry than they do the former, grounding almost all their doctrines upon, writing almost all their essays from, and preaching almost all their sermons according to, the maxims laid down by Paul, instead of deriving them immediately from the divine sayings of his Lord and Master Jesus Christ.

On the other hand, the members of the New Church, being in all cases desirous of “rendering to Cesar the things which are Cesar’s, and to God the things that are God’s,” Matt. xxii. 21, and being furnished with the most decisive and satisfactory evidence of the eternal distinction between those writings which constitute the Word made flesh, full of
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grace and truth, and those of mere human authority, however excellent in their kind, and beneficial to society, acknowledge with their hearts, and profess with their mouths, their full conviction of the superior excellence of those books, which, according to the Lord's own words, in their inmost sense treat of him alone, and in their internal sense of the things appertaining to his kingdom both in heaven and on earth. Other books, such as the Apostolic Acts and Epistles, are not *rejected*, but highly *esteemed* by the New Church, their authority being frequently quoted in confirmation of the truth of the Divine Records. They are not indeed considered as books of the Word, because they are not written by correspondences, or according to the rules of that science, which teaches the strict analogy subsisting between spiritual and natural things, and consequently have not the genuine internal sense, as every book written by divine inspiration must have. But when we say this of the Acts, Epistles, and various other writings, do we assert any thing more, than what is expressly declared by the members of the Old Church, concerning *every book of the Word*? They deny, that the Word possesses any internal or spiritual sense different from that of the letter; while we on the other hand maintain, that it has three senses, absolutely distinct from each other, though conjoined by correspondences; and that it ought by no means to be confounded, or placed on a level, with any human productions whatever, merely because they happen to be bound up with it in the same volume. If our denial of a spiritual sense in the books above named be called a *rejection* of them, we can with equal propriety retort the argument, and say, that the Old Church *rejects* the Word *altogether*; for it denies, that any such spiritual sense as that already described exists at all. Until therefore the opposers of the New Jerusalem acknowledge an internal sense, at least in *some* of the books of the Word, it must be with a very ill grace that they bring against us the charge of *rejecting* the Acts, Epistles, and other writings; since the New Church allows the same authority and weight to those books, which

which have no internal sense, as the Old Church does to the whole Word. (*)

It is however worthy of remark, that the civil institutions of this country recognize the superior sanctity and divinity of the *four Gospels*; it being usual in courts of justice, and with officers authorized by law, to administer an oath upon *them*, in preference to either the Acts or the Epistles of the Apostles. This practice evidently implies an acknowledgment on the part of judges, magistrates, and others, that they regard the four Gospels with more veneration than the other books of the New Testament; that they consider them as more binding on the conscience, and as affording a more sure and satisfactory test of the sincerity of witnesses, than any appeal which might be made to other writings. It is further observable, that the Rubric of the Church of England directs the congregation to *stand up*, while the lessons from the Gospels are reading, during the communion-service; which is not the case when the lessons are taken from other books. There can be no doubt but such order and custom have arisen in consequence of something like an internal dictate from heaven, tacitly leading the mind of a sincere worshipper, when free from the influence of erroneous doctrines, to esteem the words of the Evangelists as more immediately written by divine inspiration, and consequently as more holy, than the Acts or Apostolic Epistles.

As to the comparison, which Mr. Pike makes between Swedenborg and infidels, it is in itself so absurd and ridiculous, that it cannot claim the smallest attention; every page of that author's writings furnishing the most decisive proof of his high veneration for the Word of God, and his most earnest endeavours to wipe away that stigma and reproach, which has been so unjustly and so treacherously brought upon it, in the eyes of Deists, and all thinking men, by such commentators, interpreters, and Christian divines (so called), as
Rome

(*) See *Magazine of Knowledge*, &c. vol. 1, p. 255.

Rome and Geneva have produced. It is well known, that the Old Testament is but little regarded either by the Romish or the Reformed Churches, the law being supposed to be superseded by the introduction of the gospel: and as to the New Testament, so far from founding their creeds and doctrines upon the words of their Divine Saviour, that is, upon the four Gospels, they are almost continually (as before observed) harping upon the Epistles of Paul, drawing the greatest part of their discourses from him, and thus paying their court to the mere servant, who stands at the door of his Master, instead of having the courage and the confidence to enter into the house, and like humble disciples, elevated by their Lord to the rank of sons, freemen, and friends, to approach *him alone*, who in his divine love hath said, “*Come unto me*, all ye that labour and are heavy-laden, and *I will give you rest*,” Matt. xi. 28. “Every man that hath heard, and hath learned of the Father, *cometh unto me*,” John vi. 45. “The *servant abideth not in the house for ever*: but the *son abideth ever*. If the *Son* therefore shall *make you free*, ye shall be *free indeed*,” John viii. 35, 36. And again, “Henceforth I call you not *servants*; for the servant *knoweth not what his lord doth*: but I have called you *friends*; for *all things* that I have heard of my Father, *I have made known unto you*,” John xv. 15.

SECTION VI.

The spiritual Signification of certain Expressions in the Sacred Scriptures, such as, 1. The Tree of Life.—2. The Tree of the Knowledge of Good and Evil.—3. The Number Ten.—4. The Number Twelve.—5. Noah's Ark.—6. The Flood.—7. Husband and Wife.—8. Fowls and Birds.—9. The Terms Jehovah and God.—10. Money.—11. Virgins and Women.—12. The Lord's Coming in the Clouds of Heaven with Power and Glory.—13. The Lord in Man, and Man in the Lord.—14. Cain and Abel.—15. The Destruction of the wicked by Jehovah.

MR. Pike's next objection, p. 7, is levelled against Baron Swedenborg's interpretation of certain phrases and expressions used in the Sacred Scriptures, which, as he cannot comprehend them himself, he imagines that no one else can; thus setting up his own measure of spiritual knowledge as the standard, by which others are to be guided; and holding up to the admiration of scoffers the ignorance and infidelity of the same anonymous writer, from whom he before quoted, and to whom he again appeals, instead of referring directly to the places where the terms objected to occur. Among the different interpretations, which he gives from the Baron, though in so mutilated and abrupt a form, that a stranger to his writings can scarcely perceive their propriety, in consequence of their being detached from the context, are the following, corrected and stated so as to accord with the true sense of the author.

1. THE TREE OF LIFE.

“The tree of life,” or more properly, as in the original, “the tree of lives, signifies love and faith thence derived.” Will Mr. Pike himself pretend to say, that the two-fold life here spoken of is or can be any thing else than love and faith derived from the Lord? Besides these, and the blessings accompanying them, what can man possibly be the subject of, in order to be truly happy for ever?

2. THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL.

“The tree of the knowledge of good and evil signifies faith derived from mere science, or from the sensual things of the natural man;” in other words, faith separate from the life of charity. The knowledge of good and evil is called a tree, the eating of which brought death and misery into the world. But surely such effects as these could only have been produced by a life of disobedience to the divine law, or by the perversion and abuse of those faculties, which were originally given to man by his Creator. And hence it may plainly appear, that eating of the tree of knowledge must imply the acquisition of something intellectual in a way contrary to right order, by depending more on external science and sensual observation, than on the internal things of revelation; consequently that it must denote a spurious faith, a self-formed faith, and not a true spiritual faith derived from the Lord, and from heaven.

3. THE NUMBER TEN.

“The number *ten* signifies remains,” or all those states of the affection of good and truth, with which man is gifted by the Lord, from the first stage of infancy to the end of life, these being treasured up from time to time in his interiors for future use: on which account *tithes* were instituted in the Jewish

Jewish or Israelitish Church, and offered to the priest, as an acknowledgment that every blessing, spiritual and natural, is derived from the Lord alone. Can any thing be more consistent with the general tenour of the Sacred Scriptures, than this spiritual interpretation ?

4. THE NUMBER TWELVE.

“The number *twelve* denotes the holy things of faith,” comprehending all states of truth and good in the church, and in the kingdom of the Lord : in reference to which signification we read, that the precious stones on Aaron’s breast-plate were twelve ; that the cakes of shew-bread upon the table before the Lord were twelve ; that the number of men sent out to search the land of Canaan was twelve ; that the tribes of Israel were twelve ; the apostles of the Lord twelve ; the gates of the New Jerusalem twelve, being twelve pearls ; the angels at the gates twelve, the gates themselves being garnished with twelve precious stones ; the length, breadth, and height of the city, twelve thousand furlongs each way ; it’s wall twelve times twelve, or an hundred forty and four thousand cubits ; also that the tree of life in the midst of the street of the city bare twelve kinds of fruit, which it yielded every month. (*)

5. NOAH’S ARK.

“The ark of Noah represented the church in the midst of it’s spiritual dangers ; and it’s various dimensions in length, breadth, and height, denoted states of sanctity, truth, and good, each derived from the Lord.” Similar in signification
were

(*) If the reader be desirous of more full information on the subject of Numbers, and their application to states of the church, he is referred to a small work, entitled, “*A Key to the Spiritual Signification of Numbers, Weights, and Measures,*” lately published by the author.

were the dimensions of the ark, which the people of Israel carried with them in the wilderness; also the dimensions of the mercy-seat, the golden table, the tabernacle or habitation, the altar of burnt-offering, the altar of incense, the court, the spiritual temple in Ezekiel, and the New Jerusalem in the Apocalypse. Without a spiritual signification in each of these cases, to what purpose would it be to define so accurately, as the Scriptures have done, the various measures of the temple, the tabernacle, and the different things belonging to them? And is that man to be held up to ridicule and contempt, who has given more satisfactory information on all these points, than any former writer or commentator ever pretended to possess? Yet Mr. Pike has done this violence to the wishes and desires of the best members of the Christian Church, who have long been waiting for and expecting a just, rational, and scriptural interpretation of the many mysteries concealed in the Holy Word. He has, by his sneers and unsanctified cavils, exerted himself to the utmost in confirming the imaginary triumphs of Deists, in disappointing the hopes of the pious, and in closing the door of spiritual knowledge against those who might be disposed to enter into the holy of holies.

6. THE FLOOD.

“The flood signifies temptations, and also desolations of the church.” This interpretation is clearly authorized by the use of the term in numerous parts of the Sacred Scriptures, particularly in the following. Jehovah says by the prophet, “This is *as the waters of Noah* unto me; O thou afflicted, tossed with *tempest*, and not comforted,” Isa. liv. 9, 11. And the Psalmist complains, “The sorrows of death compassed me, and the *floods* of ungodly men made me afraid,” Ps. xviii. 4. “Save me, O God, for the *waters* are come in unto my soul; I am come into *deep waters*, where the *floods overflow me*,” Ps. lxi. 1, 2. The serpent also, or the dragon, is said “to cast out of his mouth *water*

as a *flood*, after the woman, that he might cause her to be carried away of the *flood*," Apoc. xii. 15. Now these and similar passages are to be understood either literally or spiritually: if taken in their *literal sense*, then the floods which alarmed David, and the waters which came in unto his *soul*, must be supposed to have been *natural floods* or *torrents of liquid matter* inundating an *immaterial spirit*; and the waters, which the dragon cast out of his mouth as a flood after the woman, must also have been of the same description. But who, except Mr. Pike, can thus interpret the Sacred Scriptures? Who, besides him, ever imagined, that ungodly men have *floods of natural water* at their command, to spout with violence against the righteous, that they may be overwhelmed and literally drowned? Common understanding suggests a very different construction, and at once perceives, that the passages above quoted are entitled to a superior, to a *spiritual* interpretation. And as the troubles of the church are declared by the Lord himself to be *as the waters of Noah*, it is just and reasonable, from such high authority, to conclude, in the words of Baron Swedenborg, that "the flood signifies temptations, and also desolations of the church."

7. HUSBAND AND WIFE.

"In the Word frequent mention is made of man and wife, and also of husband and wife: when mention is made of man and wife, by man is signified truth, and by wife good; and in the opposite sense by man the false, and by wife evil. But when mention is made of husband and wife, by husband is signified good, and by wife truth; and in the opposite sense by husband evil, and by wife the false. The ground of this arcanum is this; in the celestial church the husband was in good, and the wife in the truth of that good; but in the spiritual church the man is in truth, and the wife in the good of that truth; and also they actually are and were so, for the interiors with man underwent this change.

change. Hence it is, that wheresoever celestial good and consequent celestial truth are treated of in the Word, there mention is made of husband and wife; but where spiritual good and consequent spiritual truth are treated of, there mention is made of man and wife, or rather of man and woman." *Arc. Cæl.* 4823.

A further reason why in the inmost sense of the Word "husband represents good, and wife truth, is, because the church is compared to a marriage, and actually is a marriage of good and truth. Good, as being in the first place, is represented by the husband; and truth, as being in the second place, is represented by the wife: hence the Lord in the Word is called Bridegroom, Man, Husband; and the church is called Bride, Woman, Wife." *Arc. Cæl.* 3236.

8. FOWLS AND BIRDS.

The next explanation is, that "by fowl after it's kind is signified all spiritual truth, and by bird natural truth." *Arc. Cæl.* 776. But the ground of this interpretation, together with the numerous passages of Scripture by which it is justified and confirmed, are altogether with-held by Mr. Pike. Let the reader therefore judge for himself. "The most ancient people (says the Baron) likened the thoughts of man to fowls, because the things of the understanding, in respect to things of the will, are as birds in respect to beasts. Inasmuch as mention is here made (Gen. vii. 14.) of fowl and bird, and winged thing, and these succeed each other as things intellectual, rational, and sensual in man, to remove all doubt of their having such a signification, it may be expedient to adduce some passages from the Word in proof thereof. To begin then with David; "Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet, *flocks* and all *herds*, and the *beasts* of the field, the *fowl* of the heavens, and the fish of the sea," Ps. viii. 6 to 8; speaking of the Lord, whose dominion over man, and over the things which are of man,

is thus described. According to any other sense, what could dominion mean over beasts and birds? So again, "Trees of fruit, and all cedars, *beasts* and all *cattle*, *creeping things*, and *bird of wing*, shall praise the name of Jehovah," Ps. cxlviii. 9, 10, 13. Tree of fruit is the celestial man; cedar is the spiritual man; beast and cattle and creeping thing are the goods thereof; birds of wing are the truths thereof: by these the name of Jehovah may be glorified, but not by beasts, cattle, creeping things, and birds. In profane writers such things may be said hyperbolically; but in the Word of the Lord they are not said hyperbolically, but significatively and representatively. So in Ezekiel, "The fishes of the sea, and the *fowls* of the heavens, and the *beasts* of the field, and every *creeping thing* that creepeth on the ground, and every man that is on the face of the ground, shall tremble before me," xxxviii. 20. That beasts and fowls in this passage have a spiritual signification, is very evident; for what glory would it be to Jehovah, that fishes, fowls, and beasts, should tremble? or can any one suppose, that such expressions would be holy, unless they implied and involved holy things? So in Jeremiah, "I beheld, and lo, no *man*, and all the *birds* of the heavens were fled," iv. 25; denoting the extinction of all good and truth. Again, "All the *fowls* of heaven made their nests in his branches, and under his branches did all the *beasts* of the field bring forth their young, and in his shade dwelt all great nations," Ezek. xxxi. 6; speaking of Ashur, which is the spiritual church, and is called a cedar; the fowls of heaven signify it's truths, the beasts of the field signify it's goods. In like manner the Lord saith, "The kingdom of heaven is like unto a grain of mustard-seed, which a man took and cast into his garden, and it grew and waxed a great tree, so that the *fowls* of heaven lodged in the branches of it," Luke xiii. 19. Matt. xiii. 31, 32. Mark iv. 30 to 32.

9. THE TERMS JEHOVAH AND GOD.

“The term *Jehovah*, as one of the names of the Supreme Being, is expressive of his divine love, or divine good; while the term *God* is expressive of his divine wisdom, or divine truth.” In like manner it might have been added, from other parts of the Baron’s writings, that the terms *Jesus* and *Christ*, in the New Testament, have a similar signification.

10. MONEY.

“Money, or natural wealth, is applied in the Sacred Scriptures to denote the knowledges of truth and good, which constitute spiritual riches.” This is evident from the parable of the rich man in the Gospel, who represented the Jewish nation, as being rich in the knowledge of those things which are revealed in the Word, and of whom it is therefore said, that “he was clothed in *purple* and *fine linen*, and *fared sumptuously* every day;” while of Lazarus the poor beggar, who represented the Gentiles, destitute of such heavenly knowledge, yet anxious to obtain it, we read, that “he was desirous of being fed with the crumbs which fell from the *rich man’s table*,” Luke xvi. 19, 20. It appears also from the description given of the prince of Tyrus: “Behold, thou art *wiser* than Daniel; there is no secret that they can hide from thee: with thy *wisdom* and with thine *understanding* thou hast gotten thee *riches*, and hast gotten *gold* and *silver* into thy treasures: by thy great *wisdom* and by thy traffick hast thou increased thy *riches*, and thy heart is lifted up because of thy *riches*. Thou sealest up the sum full of *wisdom*, and perfect in beauty. Thou hast been in Eden the garden of God; *every precious stone was thy covering*,” Ezek. xxviii. 3 to 5, 12, 13.

11. VIRGINS

11. VIRGINS AND WOMEN.

“Virgins signify the affections of truth and good, or what is the same thing, the church as to such affections.” Women in general have a similar signification. By holding up this sentiment to the ridicule and contempt of his readers, it is plain that Mr. Pike denies it's truth; and yet he cannot otherwise account for the scriptural application of those terms to Israel, Judah, Zion, Jerusalem, &c. How often do we read of the *virgin* of Israel, as in Jer. xviii. 13. Chap. xxi. 4, 21. Amos v. 2. Joel i. 8; of the *virgin-daughter* of Judah, as in Lam. i. 15; of the *virgin-daughter* of Zion, as in 2 Kings xix. 21. Isa. xxxvii. 22. Lam. i. 4. Chap. ii. 10, 13; of the *virgins* of Jerusalem, and the *daughter* of Jerusalem, Lam. ii. 10, 13; and of the *virgin-daughter* of my people, as in Jer. xiv. 17. Is not the kingdom of heaven also likened unto *ten virgins*, going forth to meet the Bridegroom? Matt. xxv. 1, 2. And are not the hundred and forty and four thousand, who were redeemed from the earth, though consisting both of males and females, expressly called *virgins*, who had not defiled themselves with *women*? Apoc. xiv. 3, 4. Why then should Mr. Pike, in so indiscreet and wanton a manner, falsify, reprobate, and blaspheme the true spiritual sense of the Sacred Writings, calling it “a mass of absurdity,” as he has done in his rash, if not malicious animadversions on Baron Swedenborg's interpretation of a Scripture term, which even his own friends, in common with every reasonable mind, must allow to refer to the church, and to the things constituent of the church in man, namely, his affection or love of what is true and good?

12. THE LORD'S COMING IN THE CLOUDS OF HEAVEN.

“By the clouds of heaven, in which the Lord is to come a second time, is meant the Word in it's literal sense; and by the power and glory, which will accompany him, it's

spiritual sense." Mr. Pike, like many others, who confine their views of the great events predicted in the Word to the literal expressions made use of, without the least idea of any higher or more interior sense belonging to them, seems to entertain an opinion, that at the time of the last judgment the Lord will personally appear in the clouds of the atmosphere with extraordinary pomp and splendour, accompanied by an innumerable host of angels; that he will then raise out of their graves all, who had ever lived since the creation of the world; that he will again clothe their souls with their former bodies; and, when collected together to one place, that he will pass judgment upon them, sentencing the good to eternal life or heaven, and the wicked to eternal death or hell. He also appears to believe, that the visible heavens and the habitable earth, though so well adapted to answer all the ends of creation in perpetuity, will at the same time be destroyed, and that a new heaven and a new earth will be created in their stead. Such are the gross and childish notions, which have arisen in the church, and are still cherished even by its professed ministers, from a total misapprehension of the literal sense of the Word, and from an entire ignorance of the existence of a spiritual sense, now at length happily revealed for the use and benefit of the New Jerusalem. By this sense we are distinctly taught, that the coming of the Lord in the clouds of heaven denotes, not his personal appearance in the air, but his appearance in the Word, which is one with himself: for as natural clouds obscure the direct light of the sun, so the literal sense of the Word in a great degree obscures its spiritual sense, which latter constitutes the power and glory of divine truth. The coming of the Lord, therefore, is not to destroy the visible things of creation, but to build up and to establish a new spiritual church, in the room of that which is fallen; thus to open his Word to the understanding of mankind, to make manifest its interior treasures of wisdom, and to demonstrate its astonishing perfection in the sanctity and divinity of its contents.

That

That the *clouds* spoken of in the Sacred Scriptures are to be referred to the *obscurity* of divine truth, as it appears in many parts of the letter, rather than to any natural exhalations or vapours arising from the earth, and that the term *glory*, *brightness*, or *splendour*, is predicated of the spiritual sense, requires no further confirmation, than an attentive consideration of the following passages. "Jehovah will create upon every dwelling-place of mount Zion, and upon her assemblies, a *cloud*, and *smoke* by day, and the *shining* of a *flaming fire* by night: for upon all the *glory* shall be a *defence* (or *covering*)," Isa. iv. 5. "Behold, Jehovah rideth upon a *swift cloud*," Isa. xix. 1. "He bowed the heavens, and came down; and *darkness* was under his feet. He made *darkness* his secret place: his pavilion round about him were dark waters, and *thick clouds* of the skies. At the *brightness* that was before him, his *thick clouds* passed," Ps. xviii. 9 to 12. "Thy mercy, O Jehovah, is in the heavens; and thy faithfulness reacheth unto the *clouds*," Ps. xxxvi. 5. "Thy mercy is great unto the heavens, and thy truth unto the *clouds*," Ps. lvii. 10. Ps. cviii. 4. "Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the *clouds*," Ps. lxviii. 34. "Jehovah covereth himself with *light*, as with a garment; he maketh the *clouds* his chariot, and walketh upon the wings of the wind," Ps. civ. 2, 3. In the book of Job also it is written, "He holdeth back the *face of his throne*, and spreadeth his *cloud* upon it," Job xxvi. 9.

In these and many other passages clouds denote the literal sense of the Word; glory, brightness, and light, it's spiritual sense; and riding upon a cloud, instruction in divine truth. The thick cloud and smoke, which appeared upon mount Sinai, when Jehovah descended upon it in fire, and gave the law to Moses, in like manner signified the literal or external sense of that law, as the first-fruits of the Word; as did the cloud that covered the tent of the congregation, when the tabernacle was completed, and the glory of Jehovah filled it. From all which circumstances it

is

is evident, that the Lord's second coming in the clouds of heaven with power and great glory, can have no other meaning, than his more immediate presence in the literal sense of his Word, in consequence of the revelation of it's spiritual sense.

13. THE LORD IN MAN, AND MAN IN THE LORD.

The next quotation, in the form which Mr. Pike gives it, I have not been able to discover in the writings of Swedenborg, though great pains have been taken, in searching for it. He represents the Baron as saying, "The Lord is man : man is the Lord ;" intending it, no doubt, to be understood, that the Baron confounds the Creator and the creature as one and the same. But this insidious attempt cannot succeed in the estimation of any truly candid mind. Speaking of the reciprocal conjunction of the Lord with man, and of man with the Lord, he very frequently indeed says, "The Lord is *in* man, and man is *in* the Lord ;" which is no more than what the Lord himself declares in the Gospel, in these words, "At that day ye shall know, that I am in my Father, and *you in me*, and *I in you*," John xiv. 20. And again, "Abide *in me*, and *I in you* : he that abideth *in me*, and *I in him*, the same bringeth forth much fruit," John xv. 4, 5. But it is probable the quotation may have been grounded upon a passage in the *True Christian Religion*, n. 101, &c. where the author observes, and clearly proves, that in Jesus Christ "God was made Man, and Man God, in one person ;" and that in consequence of his Humanity being Divine, in him "God is Man, and Man God," n. 102. The proofs, which he furnishes from the Sacred Scriptures in support of this great truth, are too abundant to be repeated in this place : suffice it to observe, that he who was born in time, and became the Saviour and Redeemer of mankind, is called *Immanuel*, or *God with us*, Isa. vii. 14. Matt. i. 23 : the *Mighty God*, the *Everlasting Father*, Isa. ix. 6 : *Jehovah our God*, who was expected and waited for, Isa. xxv. 9 ;

and

and whose way was prepared by John the Baptist, Isa. xl. 3. John i. 23: the *Lord Jehovih*, who was to come with strong hand, and to feed his flock like a shepherd, Isa. xl. 10, 11: the *Branch*, whose name is also *Jehovah our Righteousness*, Jer. xxiii. 5, 6: the *Word Incarnate*, which in the beginning was with God, and was God, and by whom all things were made, John i. 1, 3, 14; the very *Father*, whom Philip was so desirous of seeing, not knowing that he then stood before him, clothed with Humanity, John xiv. 8, 9: "the *Alpha and Omega*, the *Beginning and the Ending*, the *First and the Last*, who *Is*, who *Was*, and who *Is To Come*, the *Almighty*," Apoc. i. 8, 11, 17.

If now Jesus Christ be really and truly that very Jehovah, whom the Scriptures of the Old Testament so uniformly describe as the only Saviour, and the only Redeemer, Isa. xliii. 11. Chap. xlix. 26. Jer. l. 34. Hos. xiii. 4. Ps. xix. 14; then it follows, in the words of an apostle, that he alone is "the true God, and eternal life," 1 John v. 20; that "in him dwelleth all the fulness of the Godhead *bodily*," Coloss. ii. 9; and consequently that in him "God is Man, and Man is God."

14. CAIN AND ABEL.

Among a variety of passages quoted from the *Arcana Cœlestia*, in explanation of the gradual declension of the first or Most Ancient Church, Mr. Pike selects the following for animadversion. On Gen. iv. 8, the Baron says, "By Cain is signified faith separate from love; by Abel is signified charity, which is the brother of faith. Cain's rising up against Abel his brother, and slaying him, signifies that faith, in it's separate state, extinguishes charity." *Arc. Cæl.* 366. And on Gen. iv. 18, he further says, "All these names (*viz.* Enoch, Irad, Mahujael, Methusael, and Lamech,) signify heresies derived from the first, which was called Cain." *Arc. Cæl.* 404. Immediately after this explanation, Mr. Pike, fancying he has detected the author in a manifest error, with an air of triumph makes this remark, "A little before he said, that

that Cain meant *faith*; here Cain means the first *heresy*: so that the first of heresies was *faith*!" A more perverse and false judgment was surely never witnessed. Argument it cannot be called, the premises and conclusion being so plainly inconsistent with each other. In his eagerness to discover an error in another, like Cain of old, he makes a sacrifice of charity, and commits himself as an assassin both of the language and the sentiment of the man whom he opposes. He first of all quotes the words of Swedenborg, when he says, that "Cain signifies faith *separate from love*, and that his rising up against Abel his brother, and slaying him, signifies that faith *in it's separate state* extinguishes charity;" and then, because the same author further adds, that "the first heresy was called Cain," unblushingly remarks, that according to the Baron "the first of heresies was faith!" Thus, totally regardless of the *kind of faith* signified by Cain, which Swedenborg has been careful to describe, namely, that which is not only *separate from charity*, but *violently opposed to it*, he endeavours to make his readers believe, that the Baron has denounced a true, genuine, and living faith in the Lord, as no better than a *vile heresy*.—Mr. Pike, this is neither fair, candid, nor honest, but rather betrays, what I should be most unwilling to believe of you, a disposition to revile a good and pious author, as well as to suppress and torture the truth, which yet must and will survive all your efforts to destroy it.

15. THE DESTRUCTION OF THE WICKED BY JEHOVAH.

Another singularly perverse criticism, on the part of Mr. Pike, is occasioned by Swedenborg's explanation of Gen. vi. 7, where it is written, "And Jehovah said, I will destroy man, whom I have created," &c. The Baron, in his spiritual illustration of this passage, as in many other parts of his writings, observes, that wheresoever wrath, anger, fury, vengeance, or any other odious passion, prompting to the infliction of punishment, calamity, or death, is ascribed

ascribed to Jehovah or the Lord, it is not to be understood, that the Lord himself actually punishes or destroys, but only that he permits the evil spoken of to take place, and that in reality man by his own acts of wickedness brings punishment, destruction, and every other calamity upon himself, agreeably to these words of the prophet, "*O Israel, thou hast destroyed thyself,*" Hos. xiii. 9. He therefore interprets the passage in Genesis, which in the literal sense imputes the destruction of man to Jehovah, by shewing it's spiritual and genuine sense, that being the only way in which it can be done consistently with other parts of the Word, and at the same time with the divine attributes and perfections of the Lord. Thus he observes, that "by Jehovah's saying, I will destroy man, is signified that man would *extinguish himself.*" On which Mr. Pike remarks, p. 8, "This is much such an interpretation as would be given, if it were affirmed, that when it is said the Jews crucified Christ, the meaning is, that he *crucified himself!*"

Now if Mr. Pike is serious in making this comment, and wishes it to be understood by his readers, that he considers the two cases as parallel, the former being no more a matter of fact than the latter, it will then follow, that as Christ *did not* crucify himself, so man by his acts of wickedness and moral depravity *did not* and *does not* bring destruction upon himself; but on the contrary, as it is literally true, that the Jews crucified our Lord, so it is equally true that Jehovah brings upon man all the miseries, calamities, and evils, which he suffers. This conclusion is the necessary consequence of that ignorance of the true nature of Scripture language, which takes it for granted, that every expression of the letter must be understood in it's *obvious* and *customary* sense, even though it should directly militate against other parts of the same letter, and against the whole tenour of the spiritual or genuine sense of divine revelation.

It is frequently repeated in Exodus, that "Jehovah hardened the heart of Pharaoh," as in Chap. vii. 3, 13. Chap. ix. 12. Chap. x. 1, 20, 27. Chap. xi. 10: and it is also de-

clared, that “Pharaoh hardened his own heart,” as in Chap. viii. 15, 32. Chap. ix. 34. Both of these assertions cannot be confirmed as genuine truths, one being opposed to the other. There must therefore be some way of harmonizing them, because both are dictated by divine wisdom, which can neither err, nor be inconsistent with itself: and that way is to consider one of the propositions as an *apparent* truth, and the other as a *genuine* truth; just as we do, when we speak of the *rising* and *setting* of the sun, and also of his being *stationary* in a certain part of the heavens. But which of the above mentioned propositions will a reasonable and pious man be disposed to confirm as a genuine truth, and which as an apparent one? Will he insist, that the obstinate wickedness of Pharaoh ought in truth and reality to be attributed to Jehovah, and not to Pharaoh himself? Will he thus endeavour to screen the man, and defame his God? Or will he not rather, if free from the influence of a false and dangerous creed, at once see and acknowledge, that when evil is ascribed to Jehovah or the Lord, as it is in numerous parts of the Word, it can only be in consequence of it's so *appearing* to man, and not because it is *in reality* from him? This is the very doctrine, which Swedenborg uniformly inculcates throughout his writings; and hence it is, that in explaining the particular passage alluded to by Mr. Pike, he shews, that “by Jehovah’s saying, I will destroy man, is signified that man would extinguish or destroy himself.”

A further elucidation of this subject, in the words of the author of *Arcana Cœlestia*, cannot fail to be acceptable to the candid and unprejudiced reader, who will thereby be enabled to judge for himself how far the calumnies, which have been heaped upon the name of Swedenborg, are merited by him, or how far they fall back upon the heads of those, who invent and propagate them. After explaining what is really meant by the anger of Jehovah, which in Exod. iv. 14, is said to have been kindled against Moses, he proceeds to observe as follows. “The reason why anger
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in the Word is attributed to Jehovah or the Lord is, because it is a most general truth, that all things come from God, thus both evils and goods; but this most general truth, which it is expedient should be admitted by infants, by young people, and the simple, ought afterwards to be illustrated, viz. by teaching that evils are from man, but that they appear as from God, and that it is so said to the intent they may learn to fear God, lest they should perish by the evils which themselves do, and afterwards may love him; for fear must precede love, that in love there may be holy fear; for when fear is insinuated into love, it becomes holy from the holy principle of love, and in this case it is not fear lest the Lord should be angry and punish, but lest they should act against good itself, because this will torment the conscience. Moreover the Israelites and Jews were driven to observe the statutes and precepts in the external form by punishments, and hence they believed that Jehovah was angry and punished, when yet it was themselves who by idolatries brought such things upon themselves, and separated themselves from heaven, whence came punishments, as is also said in Isaiah, "*Your iniquities have separated between you and your God, and your sins have hid his face from you,*" Chap. lix. 2; and whereas the Israelites and Jews were only in externals without an internal principle, therefore they were held in the opinion that Jehovah was angry and punished; for they, who are in externals without an internal principle, do all things from fear, and nothing from love. From these considerations it may now be manifest what is meant in the Word by the anger and wrath of Jehovah, viz. that punishments are meant." *Arc. Cæl.* 6997.

Again, in explanation of what is meant by Jehovah's hardening the heart of Pharaoh and of his servants, he says, "When it is said that Jehovah hardened the heart of Pharaoh, &c. in the internal sense it signifies that they themselves, and not Jehovah, hardened their own heart, that is, made themselves obstinate; for it is the evil attendant on man, which hardens him, or makes him obstinate against divine things,

and evil comes from man, and flows-in from hell, but not from heaven; nothing but good flows-in through heaven from the Lord; evil cannot come forth from good, still less from the most essential good; evil comes forth from it's own origins, viz. from the contraries of love to God and love to the neighbour; such origins are given with man, and in no wise with God. Hence it is evident, that when it is said in the Word, that God induces evils, it is said according to the appearance." *Arc. Cæl. 7533.*

In another place, on the same subject, he writes: "In ancient times, on account of the simple, all evil was attributed to Jehovah; and this by reason that the simple were not able to know, and the generality not to comprehend, how the things which came to pass could come from any other source than from Jehovah; also how it is to be understood, that Jehovah permits the diabolical crew to induce evil, and does not hinder them, when yet he hath all power. Inasmuch as the simple could not conceive those things, and scarcely the intelligent also, therefore it was said, in agreement with the general belief, that even evil existed from Jehovah. This is common in the Word, the literal sense whereof is according to the faith of the simple. The evil, however, which in the Word is attributed to Jehovah, is from man." *Arc. Cæl. 7632.*

Notwithstanding this clear and satisfactory account of the true reasons why evil, punishment, wrath, and anger, are in the literal sense of the Word ascribed to the Lord, when yet nothing but what partakes of the nature of mercy, clemency, and love, can possibly proceed from him, how passing strange must it be to hear one, who calls himself a minister of that Lord, with a shameless front assert, p. 9, that "such interpretations of Scripture are not more absurd than irreverent to it's great Author!" What! is it *absurd* and *irreverent* to impute nothing but good to him, who is the fountain of good? Is it *irrational*, is it *unscriptural*, to teach that man is the author of his own miseries? Or does it shew any *want of respect* for the character of the Supreme Being

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to endeavour to remove from the minds of men improper, unworthy ideas, hastily taken up, of his divine attributes and perfections? On the contrary, is it not a proof of the *highest veneration* for the Author of all that is sacred and good, to represent him in the most amiable light, as a God of infinite mercy and compassion towards his degenerate offspring, and not as a cruel tyrant, first hardening the hearts of his creatures, and then inflicting the punishment of death and destruction for the very crime, of which he was himself the instigator and the cause?

Emanuel Swedenborg is perhaps the only writer, who in all his interpretations of Scripture, uniformly and consistently gives honour to his Divine Master, by shewing how those passages, which apparently impute evil to him, still harmonize with the many others which ascribe to him nothing but good. And yet he is to be selected for calumny, reproach, and abuse, by such men as Mr. Pike and his partisans, who in the same breath blow hot and blow cold, asserting, that God in his own nature is merciful, and at the same time full of fury and indignation; that his loving-kindness to some, and his anger against others, are alike burning within him at the same moment; in short, as the rebellious house of Israel said of old, that "*the way of Jehovah is not equal*," Ezek. xviii. 25, 29. These are the teachers, the upholders, the champions of modern Christianity, who, pretending to serve and honour their God, blaspheme his name, his nature, and his character, by ascribing to him, (not as children or uninstructed persons might do, in simplicity and innocence, but advisedly, deliberately, and argumentatively,) the most odious passions and properties, such as are altogether unworthy of a Divine Being, disgraceful to mankind, and congenial only with the vile spirits of darkness. Because it is written, that Jehovah raised up Pharaoh, and hardened his heart, for the very purpose of shewing his power upon him and his people, by plaguing and destroying them, they not only believe these declarations as literally expressed, but seek out arguments to *confirm themselves* in the idea, that such conduct is perfectly agreeable

agreeable to the divine nature, saying, "Hath not the potter power over the clay, even to mar the vessel made of it, if he please? Jer. xviii. 2 to 6. May not the householder, on settling with his labourers, do what he will with his own? Matt. xx. 15. Why then may not God, of his mere will and pleasure, in order to manifest his power and glory, literally take vengeance not on Pharaoh only, but on whole nations, sparing neither men, women, nor children?" And because it is further written, "*I loved Jacob, and I hated Esau,*" Mal. i. 2, 3, it is therefore insisted upon by the same ministers of the letter, that love and hatred, good and evil, light and darkness, sweetness and bitterness, flow equally from one and the same fountain, that fountain being no other than the adorable Parent and Preserver of his people, who is thus dishonoured and traduced as it were in his own house, and by his own children.

SECTION VII.

1. *The Lord as a Sun above the Angelic Heavens.*—
2. *A Divine Trinity, not of Persons, but of Essentials in One Person.*—3. *The Lord became the Word even in it's Ultimates.*

1. THE LORD AS A SUN ABOVE THE ANGELIC HEAVENS.

THE first point, which Mr. Pike notices under this head, p. 9, is the declaration which Swedenborg makes, in his *True Christian Religion*, 25, and elsewhere, that "the Lord appears as a sun above the angelic heavens, being manifested, with respect to his wisdom, in the proceeding light thereof; and, with respect to his love, in the proceeding heat. He himself is not that sun; but divine love and divine wisdom,

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in their proximate emanation from him and round about him, appear as a sun before the angels. Himself in the sun is a Man, our Lord Jesus Christ, both with respect to the all-begetting Divinity, and with respect to the Divine Humanity." This account of the Lord as a sun is called by Mr. Pike a glaring and awful contradiction of the Holy Word; and in proof of his assertion, he quotes a few passages from the book of Job, one from Isaiah, and another from the Psalms, which speak of the incomprehensible greatness of the Divine Being, and do not at all bear upon the subject he pretends to discuss. It will be sufficient, therefore, to answer this objection by producing the following passages, which clearly authorize the description given by the Baron.

"The Lord God is *a sun* and shield," Ps. lxxxiv. 11. "Unto you that fear my name, shall the *sun of righteousness* arise with healing in his wings," Mal. iv. 2. "The light of the moon shall be as the *light of the sun*, and the *light of the sun* shall be *seven-fold*, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the stroke of their wound," Isa. xxx. 26. "Thy *sun* shall no more go down, neither shall thy moon withdraw itself: but *Jehovah shall be thine everlasting light*," Isa. lx. 20. "When Jesus was transfigured, his face did shine as the *sun*, and his raiment was white as the light," Matt. xvii. 2. "The countenance of the Son of Man was as the *sun* shineth in his strength," Apoc. i. 16. "I saw an angel standing in the *sun*," Apoc. xix. 17. This was a view of the Lord, who is frequently in the Word called an angel, in the midst of the *sun* of heaven; for John was then in spiritual, and not in natural vision. The apostle Paul says, that "the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelleth in *the light which no man can approach unto*," 1 Tim. vi. 15, 16. This inaccessible light, in which the Lord dwells, can surely be no other than the sun of the spiritual world. Wherein then consists the "daring impiety," which Mr. Pike ascribes to Swedenborg, in giving such a representation of the

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Most High, as is warranted by the Sacred Scriptures themselves, as well as by the Apostolic Writings?

2. A DIVINE TRINITY, NOT OF PERSONS, BUT OF ESSENTIALS IN ONE PERSON.

It is next objected, p. 9, that Swedenborg denies a trinity of *persons* in the Godhead, and instead thereof maintains a trinity of *essentials* in one divine person, teaching, that the *whole trinity*, or as the apostle Paul expresses it, *all the fulness of the Godhead*, is in Jesus Christ, the invisible Divinity being what is called the Father, the visible Humanity the Son, and the proceeding influence or operation the Holy Spirit. This doctrine, though manifestly the true doctrine of the Sacred Scriptures throughout, is violently opposed by Mr. Pike, who quotes a few passages to shew, that there is a distinction in the divine nature pointed out by the terms Father, Son, and Holy Spirit; and then ignorantly concludes, that he has proved a trinity of *persons*. He knows there is no such expression as a *trinity of persons* in any part of the Scriptures; and he ought to know, that such a trinity is incompatible with the divine unity: for if each person, *separately considered*, be God and Lord, then there must of necessity be three Gods and three Lords; and it avails nothing to *say*, that the three persons are still only one God, when the whole tenour of the doctrine, as well as its plain language, *labours to inculcate* the idea of three Gods. If the Father be not the Son, nor any part of the Son, and yet is a whole and complete God in himself; and if the Son be not the Father, nor any part of the Father, and yet is a whole and complete God also in himself; and if again the same may be said of the Holy Spirit in respect to the other two; then how, in the name of wonder and common sense, can the whole three together constitute only one God? The fact is, Mr. Pike believes in three Gods; and so does every tripersonalist, who, by false reasonings, and perverse interpretations of the Sacred Scriptures, confirms himself in the idea, that

that there is one divine person or being called God the Father, another called God the Son, and a third called God the Holy Ghost, and who then worships them one after another, but for the most part one for the sake of another.

Well, (Mr. Pike may exclaim,) but is it not expressly written, "God said, Let *us* make man in *our* image, after *our* likeness?" Gen. i. 26. "The Lord God said, Behold, the man is become (*Heb.* was) as one of *us*," Gen. iii. 22. From these two passages he reasons in favour of a *trinity* of persons, just as if the expressions *us* and *our* necessarily implied *three*, and no more; when yet every body knows, that the terms will equally embrace *three*, *three hundred*, or *three thousand*. This part of the argument therefore falls to the ground, and is lost in the dust of a mere quibble.

What is really meant by the term *us*, when used by the one only God, the Creator and Regenerator of man, is well explained by Emanuel Swedenborg in his illustrations of the first and third chapters of Genesis; where he clearly proves, that the subject treated of in the passages alluded to is not the first creation or first birth of man as to his natural body, but his new birth, or the regeneration of his spirit, and the decline of the Most Ancient Church. With this view he describes the nature of the communication, which subsists between the regenerate man and the angels of heaven, who in the Word are frequently called *Gods*. On the first passage, Gen. i. 26, he observes, that the Lord governs and regenerates man through the ministry of angels and spirits, and for this reason it is at first said in the plural, "Let *us* make man in *our* image;" but as it is the Lord alone who actually governs and disposes according to the dictates of his own divine wisdom, therefore in the following verse it is said in the singular, "So God created man in *his own* image; in the image of God created *he* him; male and female created *he* them." The Lord also declares in Isaiah, "*I Jehovah make all things*, stretching forth the heavens *alone*, and spreading abroad the earth *by myself*," Chap. xlv. 24. Mr. Pike, however,

insists, that Jehovah did *not* create man by *his own* wisdom, judgment, and power, but was assisted in the work by *two others* equal to himself, whose advice he craved; which again is a manifest avowal of the existence of three Gods; a dilemma, into which he is continually falling, and from which he cannot possibly extricate himself, while he maintains a trinity of divine beings or persons: and I defy him to stir a single step in the controversy without shewing *this cloven foot*. Well may the prophet exclaim, with indignation at the very thought of such impiety and insanity, “*Who hath directed the spirit of Jehovah, or being his counsellor taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?*” Isa. xl. 13, 14.

On the next passage, Gen. iii. 22, where Jehovah God says, “Behold, the man was as *one of us*, in knowing good and evil,” it may be remarked, (still keeping in mind, as before observed, that the subject treated of is the decline of the Most Ancient Church,) that it does not at all allude to any second or third person in the divine trinity, but to the angels of heaven, who by reason of their great power, in consequence of their reception of divine truths, are frequently called *Gods*, as in the Psalms, “Give unto Jehovah, *O ye mighty*, (Heb. *O ye sons of the Gods*,) give unto Jehovah glory and strength,” Ps. xxix. 1. “God standeth in the congregation of *God*: he judgeth among the *Gods*,” Ps. lxxxii. 1. Again, “Who in the heaven can be compared unto Jehovah? who among the sons of the *Gods* can be likened unto Jehovah?” Ps. lxxxix. 6. “O give thanks unto the God of *Gods*; O give thanks unto the Lord of *Lords*,” Ps. cxxxvi. 2, 3. And in another place, “I will praise thee with my whole heart, before the *Gods* will I sing praise unto thee,” Ps. cxxxviii. 1. Even men, so far as they are possessed of power, are likewise called *Gods*, as in Ps. lxxxii. 6. John x. 34, 35. Hence Moses is called a *God* to Pharaoh, Exod. vii. 1; the term *God* in this place,

as well as in those which immediately refer to the Divine Being himself, being in the plural number, *Elohim*. (*) Since then angels are regarded as Gods, when any thing is said to be effected by their ministry, the plural number is used, to shew that the Lord acts through the medium of subordinate agents or instruments, as in the first chapter of Genesis, where the regeneration of man, or the formation of him into a new creature, is the subject treated of. And again in the third chapter, where allusion is made to the state of the celestial man, who as a man, a mere finite creature, cannot justly be compared with the Lord, but may with the angels, who were themselves once men, it is with great propriety said, that man "was *as one of us* in knowing good and evil;" in other words, that he was once wise and intelligent, like an angel.

In order to prove a trinity of persons, Mr. Pike quotes a variety of passages from the Word, and from the Apostolic Epistles, all of which, it is true, announce a *distinction* between the Father and the Son, and some of them extend it to the Holy Spirit; but not one of them makes the least mention of a trinity of *persons*, which yet is the very point he

(*) One of the chief arguments in favour of a *trinity of divine persons* is built upon the word *Elohim*, a noun of the plural number, and literally signifying *Gods*, though usually rendered *God* in the singular. But in the case above cited the same term, which is applied to the Divine Being, is also applied to Moses. Will any one therefore be so devoid of reason as to argue, that Moses consisted of *three persons*, because the plural noun *Elohim* is used in reference to him? The thing is too absurd to gain a single proselyte. Why then should the use of the plural noun *Elohim* be considered as a proof of the existence of three divine persons in the Godhead, seeing that it is equally applied to an individual man? The truth is, that Moses *represented* the Lord, (Exod. iv. 16,) and also the divine law, of which he was the bearer, or medium of communication, to the people of Israel: and as the divine law consists of *many truths*, though derived from one single source, therefore he is called *Elohim*, or *Gods*, in the plural number. For the same reason Jehovah, as being the fountain of all divine truths, is also called *Elohim*, or *Gods*, not to denote a *plurality of persons* in the divine nature, but a *plurality*, nay an *infinity of divine things* in him, and proceeding from him.

he is aiming at, and for which purpose he ransacks as it were the whole volume of the New Testament, yet without succeeding to his wish. The first he selects is this, "Go ye, teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Spirit*," Matt. xxviii. 20; evidently pointing out a distinction in the divine nature, not of *persons*, as Mr. Pike and others would have it, to the destruction of the divine unity, but of *essentials* in the single person of the Lord, as the verse immediately following clearly proclaims, and as Swedenborg with every truly rational man most cheerfully affirms. Go, says our Lord, and baptize all nations, "teaching them to observe all things whatsoever *I have commanded you*; and lo, *I am with you always* even unto the end of the world," or consummation of the age, ver. 21: being as much as to say, that *he himself* their *omnipresent Legislator* was all that was meant by the terms Father, Son, and Holy Spirit, in whose name they were to baptize and teach. Accordingly his disciples went forth agreeably to his Word, and baptized *in the name of Jesus only*, Acts ii. 38. Chap. viii. 16. Chap. x. 48. Chap. xix. 5. *In his name only* they healed the lame man, Acts iii. 6, 16. Chap. iv. 10 to 12: *in his name only* a spirit of divination was cast out of a young woman, Acts xvi. 18: and *in his name only* all their wonderful acts were performed.

That there is a divine trinity, is plainly declared in the Sacred Scriptures. But in what sense this trinity is to be understood, whether as consisting of three divine persons, each of whom singly and separately is God, which is manifestly the same thing as an acknowledgment of three Gods; or whether it is to be viewed in some other way more consistent with the Scriptures, with the divine unity, and with sound reason, is the point at issue between the New Church and the Old, between the angels of Michael and the angels of the dragon, Apoc. xii. 7. It is asserted by the Old Church, that the trinity consists of three persons, as so many distinct beings; and that these three are nevertheless one.

To the question, How can three be one? the answer is, that it is not a matter of reason, but of revelation; that it is a mystery not to be unfolded, nor even examined by a curious eye; and that the understanding ought to be kept in a state of blind obedience to faith. On the other hand, it is maintained by the New Church, that the Father, Son, and Holy Spirit, are three essentials of One God, like soul, body, and operation in man; also that the Saviour Jesus Christ is that One God; and that this view of the divine trinity is alike scriptural, rational, and competent to explain, in the most satisfactory manner, all that is written concerning the intercourse and union subsisting between the Father and the Son, and concerning the mission or proceeding of the Holy Spirit from both.

For the sake of illustration, let us for a few moments attend to the striking analogy and resemblance, which are discoverable in the divine and in the human trinity. The *Father* is represented in the Word as invisible, and inaccessible except through the medium of the Son: so the human *soul* is invisible, and inaccessible except through the medium of its body. The *Son* is described as the manifestation, form, and image of the Father, by whom the will of the Father is made known, and who doeth the works of the Father: so the *body* is in like manner the manifestation, form, and image of the soul, by which the will of the soul is made known, and which doeth the works of the soul. And the *Holy Spirit* is said to proceed from the Father and the Son jointly: so the *operations* of the soul and body together may be said to proceed from both, and to be as it were sent forth from them into outward nature. Again, the Father is said to dwell *in* the Son, just as the soul dwells *in* the body: and the Son is said to possess *all things* belonging to the Father, to have received and to exercise *all his power*, and in short to be the very *habitation of all the fulness of the Godhead bodily*; just as the body may be said to possess, to have received, and to exercise all the powers and energies of the soul, and
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in a similar manner to be the very seat, abode, or habitation of the whole soul. The Son is said to have been *sent* into the world by the Father, because the Humanity was *conceived* by the power of the Divinity. He is also said to have *life in himself*, just as the Father hath, because the Divinity and Humanity are united in one person, as the soul and body are united in one man, whatsoever is done by the one being at the same time done by the other also. Hence, when the prophet Isaiah predicted the birth of the *Son*, he declared that very offspring of the Father to be, in a certain respect, the *everlasting Father himself*, Isa. ix. 6, because they are inseparably one, like the soul and body of a man, though still capable of being distinguished, as the soul is distinguishable from the body. Hence also, when Philip desired to see the Father, supposing him to be a different Being from the Lord, whom he then addressed, he received for answer, “He that hath seen *me*, hath seen the *Father*,” John xiv. 9: as much as to say, “He that hath seen the *Humanity*, hath seen all that can be seen of the *Divinity*. And hence again the Son of Man, when seen by John in the midst of the seven golden candlesticks, saith, “I am *Alpha* and *Omega*, the *Beginning* and the *Ending*, the *First* and the *Last*, who *Was*, who *Is*, and who *Is To Come*, the *Almighty*,” Apoc. i. 8, 11, 17.

That the Holy Spirit is the virtue or operation proceeding immediately from the Lord, that is, from the Humanity and Divinity united, is plain from this circumstance, that after his resurrection “he *breathed* on his disciples, and saith unto them, *Receive ye the Holy Spirit*,” John xx. 22: from which it evidently follows, that the *breath* or *divine truth* proceeding from him is what is properly called the *Holy Spirit*. This divine truth proceeding from his Humanity, *when glorified*, is in certain respects distinguishable from that divine truth, which he uttered, and which he himself was, *before his glorification*, that is, before his crucifixion and resurrection: on which account it is written, after he
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had given a general invitation to the people to come unto him, and to drink living water, "But this spake he of the Spirit, which they that believe on him *should receive*: for *the Holy Spirit was not yet*, because that Jesus was not yet glorified," John vii. 39. And further, as every thing proceeding from the Lord must partake of his divine quality, and thus be in a manner identified with him, we therefore find, that when in one place, John xvi. 7, he promises to send the Comforter, the Spirit of truth, after his departure from the world, and in another place, John xiv. 16, 17, engages that the Father shall send him, he at length plainly declares, that he himself, as the fountain and source of all divine truth, is that very Comforter, that same Holy Spirit, of whom he was speaking: "I will not leave you comfortless (says he); *I will come to you*," John xiv. 18. And lastly, as the most undeniable testimony, that both the Father and the Son, together with the Holy Spirit, are identified as one and the same Comforter, that was promised to visit and to dwell with and in his people, our Lord, in answer to Judas, says, "If a man love me, he will keep my words; and my Father will love him, and *we will come unto him*, and make *our abode with him*," John xiv. 23.

All this Mr. Pike flatly denies, p. 11, because he cannot comprehend how "the Father can be at once Father, Son, and Holy Spirit," or how the three essentials of Divinity, Humanity, and Operation, can be constituent of one God, as the soul, body, and operation are of one man. But he finds no difficulty in admitting, that three persons, each of whom is a separate and distinct God, form all together only one God; as if the *multiplication* of Gods had the effect of *diminishing* their number! a *mystery* well worthy of such a faith, which shuns the light of truth, and closes the eye of the understanding in worse than Egyptian darkness.

Because the Scriptures, according to the eastern manner of personifying and embodying things, principles, and essences, declare, that God *sent* his Son into the world, and
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that Jesus *came down* from heaven to do the will of him that *sent* him, it is inferred, that they must of necessity be two persons : (*) for were it otherwise, says Mr. Pike, and were Jesus absolutely God the Father himself, then he would have come *unsent*, and he should have said, “ Sent by no one, I came from heaven to do my own will.” However strange it may appear to those, who are unacquainted with the true nature of divine language, which is infinitely superior to the petty rules of grammar, on which I observe Mr. Pike, Mr. Roby, whom he has pressed into his service, Mr. Grundy, Dr. Priestley, Dr. Bayley, and other opposers of the New Church, have built their respective systems, it is a fact equally founded upon the Old Testament, and testified by our Lord himself in the New, that the *sender* and the person *sent* are in this case one and the same Divine Being. It is acknowledged on all hands, that Jehovah the Father is the *sender*, and that the Saviour and Redeemer of the world is the person *sent*. Now Jehovah saith of himself, “ I am Jehovah, and *beside me there is no Saviour*,” Isa. xliii. 11. “ I Jehovah am *thy Saviour and Redeemer*,” Isa. xlix. 26. The prophet also, addressing Jehovah, saith, “ Doubtless thou art our *Father*, though Abraham be ignorant of us, and Israel acknowledge us not : *thou, O Jehovah, art our Father, our Redeemer* ; thy name is from everlasting,” Isa. lxiii. 16. Again, Jesus said unto the Jews, “ He that *sent me*, is *with me* : the Father *hath not left me alone*,” John viii. 29. “ The Father is *in me*, and I *in him*,” John x. 38. “ He that believeth on *me*, believeth not on me (separately from the Father), but on *him that sent me* : And he that seeth *me*, seeth *him that sent me*,” John xii. 44, 45. “ I and the
Father

(*) The objection, which is here noticed, was long ago urged by Dr. Priestley, and has been repeated by others since his time. Indeed the greater part of Mr. Pike's objections have been answered over and over again. See the Rev. J. Clowes's *Letters to the Rev. J. Grundy*, and to the Rev. W. Roby ; also the Author's *Letters to Dr. Priestley*, and his *Seal upon the Lips of Unitarians and Trinitarians*, &c. &c.

Father are *one*," John x. 30. Here the very doctrine objected to is plainly asserted by our Lord, viz. that he and the Father, who sent him, are one and the same. Not that the Humanity was in all respects the same as the Divinity; for the former was visible, while the latter was invisible; but both together constituted one divine person, of which the Divinity or Father was the soul, and the Humanity or Son was the body; and we have already seen, that these two, though distinguished by name, are regarded in the Sacred Scriptures as One God manifested in the flesh, for the redemption and salvation of his creatures.

It is further insisted upon, by those who deny the Father and the Son to be one person, like the soul and body in man, that it is a "palpable absurdity" to suppose, that these two, the soul and the body, can address each other, and speak of each other, as the Father and the Son are known to do. The answer to this is short and plain. It is the usual language of divine inspiration, which, as before observed, personifies things, principles, and states of life, giving to each the appearance of a separate existence, when at the same time it is only intended to shew, in a sensible manner, the nature of the intercourse and communication between things internal and things external, belonging to one and the same individual. Hence David with his external addresses his internal in the following manner: "Bless Jehovah, *O my soul*; and all that is *within me*, bless his holy name. Bless Jehovah, *O my soul*, and forget not all his benefits; who forgiveth all *thine* iniquities; who healeth all *thy* diseases; who redeemeth *thy* life from destruction; who crowneth *thee* with loving-kindness and tender mercies; who satisfieth *thy* mouth with good things, so that *thy* youth is renewed like the eagles," Ps. ciii. 1 to 5. "Why art *thou* cast down, *O my soul*? And why art *thou* disquieted *within me*?" Ps. xlii. 5, 11. Ps. xliii. 5. "Return to *thy* rest, *O my soul*; for Jehovah hath dealt bountifully with *thee*," Ps. cxvi. 7. "Praise Jehovah, *O my soul*," Ps. cxlvi. 1. Deborah also, in her song after the death of Sisera, addresses her own soul, saying, "*O my*
o
soul,

soul, thou hast trodden down strength," Judg. v. 21. And old Jacob, in his prophetic denunciation of Simeon and Levi, whose conduct had sorely grieved him, says, "*O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united,"* Gen. xlix. 6. The same mode of speech is adopted in the parable of the rich man, who was covetous, and desirous of enlarging his barns: after resolving on this measure, he adds, "*I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry,"* Luke xii. 19.

In these passages David, Deborah, Jacob, and the rich man, address *their own souls* in the plainest terms; yet who, besides Mr. Pike and his friends, ever supposed, that their souls were different and distinct *persons* from their bodies, or from themselves? If there be any "palpable absurdity" in the case, it must lie on the side of those gentlemen, who, having these examples before their eyes, still ignorantly and obstinately assert, that it is foreign to the nature of divine language to represent the soul and body of a man as conversing with and addressing each other, in all respects *as if* they were two distinct beings, when at the same time it is well known, that both together constitute only *one individual*. In like manner, when the Sacred Scriptures represent the Son as *introducing* to the Father, as *mediating* and *interceding* with him for the human race, and also as *sitting at his right hand*, they conceive it impossible, that any other idea can be attached to the terms, than what they usually and literally import, namely, a *personal* distinction between the Father and the Son: and hence they reason, as Mr. Pike has done, p. 11, "If Jesus were the Father, with whom would he intercede? To what God would he introduce those he saves? On the throne of what Father would he have sat down?" Such vain and idle questions in the first place betray ignorance of the true scriptural sense of *mediation* and *intercession*, which are terms expressive of the divine mercy, clemency, and grace of One God in his Humanity; in reference to which circumstance the Son is called a *Mediator* and

and *Intercessor* with the Father, because the Humanity is the only *Medium* whereby man has access to the divine nature, and by which he receives the blessings of redemption and salvation. Intercession is perpetual mediation in the way thus described. In the next place, the questions above quoted are grounded on the false supposition, that there is some God greater than Jesus Christ, to whom men are to be introduced by him, in order that they may be completely happy; as if the Saviour himself had not a sufficiency of Divinity for his share, when portioned out by these tripersonalists, to bless with final and eternal salvation those who had worshipped him as their God! A shameful indignity this offered to the person and character of that Lord, who came into the world to effect the redemption and salvation of *his own people*, by *his own* divine arm, Isa. lxiii. 5, 8; whom Peter addressed, saying, "Lord, *to whom* shall we go? *thou* hast the words of *eternal life*," John vi. 68; and who himself says in the Gospel, "*Come unto me*, all ye that labour, and are heavy-laden, and *I will give you rest*," Matt. xi. 28. "I am the way, and the truth, and the *life*," John xiv. 6. "I and my Father are *one*," John x. 30. "I am *Alpha* and *Omega*, the *Beginning* and the *End*, the *First* and the *Last*," Apoc. xxii. 13.

This doctrine concerning the person of the Lord, and his identity with Jehovah the Father himself, from whom proceeds the Holy Spirit of truth, is the only scriptural and rational view that can be taken of the divine trinity, the only one also that is consistent with the divine unity, being free from those manifold contradictions and absurdities, which necessarily attend the tripersonal scheme. Yet excellent as it is, and worthy of universal reception, it has to sustain the attacks of many enemies, though it can never be combated with any reasonable hope of success. Romish priests, ministers of the Church of England, Methodists, Arminians, Calvinists, Unitarians, and Baptists, have all concurred in assailing the doctrines of the New Church, and especially that of the divine trinity in one person; but hitherto their

united efforts have in vain been exerted to rob the Saviour of his *exclusive* Divinity, and to remove from his head that crown of glory, which the Sacred Scriptures have awarded him, not as a *joint possession* in common with two others, but as his own *sole right*, in quality of Creator, Redeemer, and Regenerator of mankind. These kings of the earth, these rulers of the church, have in their rage imagined a vain thing; they have set themselves in array, they have taken counsel together, against Jehovah, and against his Anointed, that is, against the Divine Essence and the Divine Form, the Divinity and the Humanity, united as they are in the person of Jesus Christ. But their bands have been broken asunder, their cords have been cast away, and the lawful Sovereign of the church has been placed upon the holy hill of Zion, where he shall continue to reign, until the heathen become his inheritance, and the uttermost parts of the earth his possession. Ps. ii. 1 to 8. (*)

3. THE LORD BECAME THE WORD EVEN IN IT'S ULTIMATES.

Another gross misrepresentation, which Mr. Pike has been guilty of, in mutilating the language of Swedenborg, and omitting those very expressions on which his argument hinges,

(*) The translators of the Bible, by adding the word *saying* at the end of verse 2 of the 2d Psalm, have put the language contained in the 3d verse into the mouth of the Lord's enemies, and made them to say, "Let us break their bands asunder, and cast away their cords from us." But this is a plain perversion of the original text, and generates an idea that was never intended to be excited by the inspired penman. And it may well be asked, What *bands*, what *cords* have Jehovah and his Anointed prepared for any of the children of men, that require to be burst asunder? The truth is, that the false and evil principles, represented by the kings of the earth, and the rulers of the people, do actually combine together to overthrow the genuine doctrine of the Divinity of the Lord's Humanity, and thus to deprive his real worshippers of that spiritual liberty and happiness, which result from the acknowledgment and possession of the truth, John viii. 32. It is therefore against those spiritual enemies, that the Psalmist, in the name of the church, exclaims, "Let us break their bands asunder, and cast away their cords from us."

hinges, occurs at the beginning of p. 12. But a fraud of this kind, committed on the unsuspecting reader, apparently for the purpose of biassing his mind against the author in question, and against doctrines which can never be overthrown, must, when detected, like every ungenerous act, return without a blessing to him who gave it birth. Speaking of the Baron, Mr. Pike says, "This man contradicts the Scriptures again, by asserting that Christ became the Word, by fulfilling what was written there." Then, to shew wherein the contradiction consists, he makes the following quotations :

"SWEDENBORG.—"The Lord, during his abode in the world, fulfilled all things contained in the Word, and *thereby was made the Word.*" *Tr. Chr. Rel.* 261.

"THE HOLY SCRIPTURES.—"In the *beginning was the Word.* All things were *made by him.* And the *Word was made flesh.*" John i. 1, 3, 14."

The injustice complained of in the preceding quotation from Swedenborg, consists in the omission of certain words, on which the true sense of the author depends. He observes, that the Lord *was made the Word*, and immediately adds, "that is, divine truth, *even in it's ultimates.*" But these last words are wilfully omitted by Mr. Pike, in order to make it appear, that he contradicts the Scriptures, which say, that the Lord was the Word in the beginning, or before the incarnation. The doctrine intended to be inculcated by Swedenborg is, that by the Lord's accomplishing or fulfilling the Scriptures in his own person, while in the world, he thereby became the Word *in ultimates* or *last principles*, as he was before the incarnation the same Word *in first principles*; and thus, as he was from all eternity the *Alpha*, so he became in time the *Omega* also. Mr. Pike's design, however, is evidently to represent Swedenborg as asserting, that the Lord was not the Word *originally*, but only became such *after his incarnation*, in the same sense, and in the same respect, as the Scriptures declare him to have been *from the beginning*. Accordingly he attempts to form a *contrast* between Swedenborg

borg and the Scriptures: but as he could not do this with any shew of plausibility, in any other way than by omitting that part of the sentence, which defines the sense in which the Baron says the Lord became the Word, namely, *as to ultimates*, he therefore hesitates not to mutilate the author in the most essential part of his subject, and then to hold him up to unmerited contempt. But let the noble Baron speak for himself.

“That the Lord, during his abode in the world, fulfilled all things contained in the Word, and that he was thereby made divine truth, or the Word, *even in it's ultimates*, is understood by these words in John, “And the Word was made *flesh*, and dwelt among us, and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth,” Chap. i. 14: to be made *flesh*, is to be made the Word in it's *ultimates*. A representation of the Lord, as the Word in it's ultimates, was exhibited before his disciples at his transfiguration,” Matt. xvii. 2, &c. Mark ix. 2, &c. Luke ix. 28, &c.; and it is there said, that Moses and Elias appeared in glory. By Moses is meant the Word which was written by him, and in general the Historical Word; and by Elias the Prophetical Word. The Lord, as the Word in it's ultimates, was also represented before John in the Revelation, Chap. i. 13 to 16; where all parts of the description given of him signify the ultimates of divine truth, or of the Word. The Lord indeed, before his incarnation, was the Word, or divine truth; but then it was in it's *first or most pure essence*, for it is said, “*In the beginning was the Word, and the Word was with God, and God was the Word*,” John i. 1: but when the Word was made *flesh*, then the Lord was made the Word in it's *ultimates* also; and it is from this circumstance that he is called the *First and the Last*, Apoc. i. 8, 11, 17. Chap. ii. 8. Chap. xxi. 6. Chap. xxii. 13. Isa. xlv. 6.” *Tr. Chr. Rel.* 261.

The author then, in confirmation of the doctrine here advanced, brings forward a great variety of passages, to
shew

shew that the Lord came into the world to fulfil the Scriptures, and that they were actually fulfilled in, upon, and in reference to, his person, agreeably to his own words, "*All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me,*" Luke xxiv. 44, 45. When upon the cross, "Jesus, knowing that all things were now *accomplished*, said, I thirst;" and afterwards, "*It is finished, or fulfilled,*" John xix. 28, 30.

SECTION VIII.

1. *A Denial of the Divine Omnipotence falsely imputed to Swedenborg.*—2. *A supposed Contradiction on this Head cleared up.*

I. THE DIVINE OMNIPOTENCE.

THE next objection, and one which betrays the most consummate ignorance of the subject, is, p. 14, that "Swedenborg denies altogether the almighty power of God:" and, to prove this charge, Mr. Pike quotes a passage from the *True Christian Religion*, n. 58, where the author, after having first demonstrated, that God cannot do any thing that is evil, or *contrary to his own divine order*, because this would be to act *in opposition to himself*, and more like an *absolute tyrant*, than a God of *justice, truth, and order*, proceeds to observe as follows: "If the power of God were thus *absolute*, he would never have permitted Adam to obey the serpent, and eat the fruit of the tree of the knowledge of good and evil; neither would he have suffered Cain to murder his brother; nor David to number the people; nor Solomon to erect temples to idols; nor the kings of Judah and

and Israel to profane the temple, as they so often did; nay, had his power been able to effect it, he would certainly have saved the whole human race without exception, through the redemption wrought by his Son, and would have rooted out all the powers of darkness in hell."

Without the shadow of argument or reason on his side, Mr. Pike replies to this, and to all that is written in the chapter on the omnipotence, omniscience, and omnipresence of God, by a few quotations from the Word in proof of the divine omnipotence, and then saying, that "the God of the Bible, with whom all things are possible, is a different Being from the God of Swedenborg." Thus he evades the real question altogether, which is not, *Whether God be omnipotent, or not?* this being admitted on all hands; but, *What is the true nature of the divine omnipotence?* Can God, merely by virtue of his power, do evil as well as good? Can he act in opposition to his own laws of divine order, as laid down in the Sacred Scriptures? Can he utter a wilful falsehood? Can he renounce his attributes of mercy, justice, and truth? Can he deal with his intelligent creatures, to whom he has granted the faculties of liberty and rationality, as if they were mere stocks and stones? In short, can he by the exertion of one attribute, and the suppression of all the rest, save the wicked, and condemn the righteous? Yes, says Mr. Pike, *all things are possible* with the God of the Bible! he can create intelligent beings for the sole purpose of punishing and tormenting them; he can make good, just, and equal laws, and be the first to break them himself; he can require strict conformity to those laws, and yet withhold the power of yielding obedience to them; he can convert an angel into a devil, or a devil into an angel, at pleasure; he can forswear himself, lie, cheat, and be guilty of any vice, however odious, unclean, and diabolical; and, to crown all, he can make a royal palace of hell itself, set up his throne therein, raise infernal spirits to the highest honours, while the righteous, the pious, and the good, are consigned by the same omnipotent Being to everlasting misery

misery and destruction. All this, together with every absurd and contradictory proposition that can be named or conceived by folly itself united with insanity, is involved and virtually implied in Mr. Pike's crude, indigested, and ridiculous notion of the divine omnipotence. God, he thinks, could have prevented Cain from killing Abel, or David from numbering the people, *if he would*. But as he did not, we are to infer, that he *would not*, and hence that murder and other crimes are not *against* his will, but *agreeable* to it, because he permits them, and could prevent them, if he pleased.

As it is not the sole design of these sheets to expose the errors and absurdities contained in Mr. Pike's pamphlet, but at the same time to convey to the reader useful information, and just views of the various subjects commented upon, the following remarks on the laws of divine order, by which all the divine operations are conducted, will, it is hoped, be found acceptable to all those, whom the Divine Mercy has blessed with faculties capable of discerning the truth.

Nothing is more important for man to know, than that all the divine operations towards him are under the regulation of laws, which can never be transgressed. For otherwise he might imagine, that the divine mercy being infinite, and the divine power unlimited, whatsoever the Supreme Being might will, his omnipotence can effect, without any regard to the fitness or unfitness of the subject, in and towards whom he would display them. And hence too many have concluded, that as his love wills the salvation of all his creatures, and his wisdom knows how to accomplish it, therefore his omnipotence is engaged to complete the work, if not in one period, yet at another; if not in this life, yet in some future stage of existence, when evil itself shall be abolished, and every intelligent being made completely happy.

Again, there are others, who, in like manner believing God to be omnipotent, according to the vulgar notion of omnipotence, and yet reading in the Sacred Scriptures, that

some few, called the elect, will be saved, and the rest totally lost, conclude in their own minds, and even assert in their doctrine, that the one class is unconditionally predestinated to heaven, while the other class, consisting of a great majority of the human race, is consigned to eternal damnation without hope or means of redemption.

It is also a prevailing opinion, not only among the simple and illiterate, but even among the learned and wise, (if they can be called such, who know nothing of the laws of divine order,) that God, being omnipotent, created the world out of nothing by the mere utterance of a word; that he governs it also in an arbitrary manner, by a power resembling the absolute power of an earthly monarch; that, if he please, he can at any time change the respective qualities and tendencies of his creatures; that he can purge every sinner upon earth, in a moment, from his sins; that he can renew, sanctify, regenerate, and make him a child of grace—instead of a child of wrath, that is, justify him merely by the application and imputation of the righteousness and merits of his Son. In short, it is almost universally believed, that the divine omnipotence is regulated by no laws whatever, but that it can accomplish any thing or every thing that can be proposed, however absurd or contradictory in itself; consequently that salvation may be effected on the part of God, without any regard to the freedom and rationality of man, or the necessity of his co-operation in appropriating to himself those principles of spiritual life, which, when so received, can alone prepare him for a state of future happiness.

But the groundless surmises, above stated, vanish from the mind, when it is known, that all the divine operations towards man are conducted by laws of order, in themselves immutable, because of the same essence with him, from whom they proceed. These laws are the divine truths of the Holy Word, which constitute that order, whereby man is to be formed anew, and from which even omnipotence itself cannot swerve. Nay, the divine omnipotence, so far from acting contrary to, or independent of, the Word, uniformly
exerts

exerts itself by and according to it's laws : and it is this very circumstance, that causes it to be what it really is. The reason why the angels of heaven so far excel the spirits of hell in respect to power, is, because the former act agreeably to order, while the latter are in opposition to it: and in proportion to their love of, and agreement with order, such invariably is their power. Were they to depart from order, their power would depart from them at the same time. Just so, God, being infinite and essential order, is in consequence thereof possessed of infinite and essential power. Were he in any measure to depart from his own order, he would in the same proportion immediately lose his omnipotence. But as to depart from order would be the same thing as to depart from himself, it is evident, that the divine omnipotence can perform nothing but what is consistent with the laws of order, and that every supposition to the contrary is both irrational and absurd.

The divine will and the divine power are one: and since God wills nothing but what is good, it follows, that he can do nothing but what is good also, and this in the way and manner dictated by his own infinite wisdom in the Sacred Scriptures of divine truth. He cannot condemn, cast into hell, or predestinate the soul of any person to eternal death. He cannot avenge injuries; neither can he be angry, and punish. He cannot even turn away his face from any one, or regard him with the least severity of countenance; these and the like acts being totally contrary to his essence, and consequently contrary to himself. Wheresoever, therefore, expressions of the kind are found in the Sacred Scriptures, they are to be interpreted solely in reference to the wickedness of man, who judges of the Lord according to the evil state of his own mind. And as it appears to the wicked, when they suffer the punishment due to their crimes, that it is inflicted upon them by the Lord, whom they suppose to be then angry with them, because he does not immediately remove it, therefore, in agreement with such appearance, anger, wrath, and fury, are frequently ascribed to him in

the Word, when yet, as before observed, nothing can in reality be more foreign to the divine nature; since, as the Psalmist says, "*Jehovah is good to all; and his tender mercies are over all his works,*" Ps. cxlv. 9.

On the other hand, it is equally true, that God cannot, by any mere act of mercy and omnipotence, convert evil into good, hell into heaven, a devil into an angel, or an impenitent sinner, who obstinately refuses the terms of salvation, into an heir of eternal life. These things are not within the limits of divine order, and therefore cannot be performed by any sovereign or absolute act even of omnipotence itself. The only way, whereby the divine operations can effectually change man, is that laid down in the Holy Word, which is, that he suffer himself to be brought into order, and reciprocally on his part to enter into conjunction with the Lord, while the Lord on his part enters into conjunction with him, agreeably to these words in the Gospel, "*Abide in me, and I in you,*" John xv. 4. (*)

These observations are capable of ample proof from the Word itself, which uniformly teaches, that the Lord cannot save those, who obstinately continue in their sins, and refuse all the offers of mercy so abundantly held out to them. "*Why will ye die, O house of Israel? I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn ye, and live,*" Ezek. xviii. 31, 32. "*Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear,*" Isa. lix. 2. "*O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not,*" Matt. xxiii. 37. Here the Lord himself declares, that it was his *will* and *most anxious desire* to save his people; and yet, notwithstanding his mercy and his omnipotence, that he *could not* do so, because they themselves

(*) See *Compendium of the Chief Doctrines of the True Christian Religion*, p. 126 to 131. See also *Letters to Dr. Priestley*, p. 238 to 244, where the same subject is treated of.

themselves *would not* freely turn to him, and be saved. Again, it is written in the Evangelist, that when Jesus went into his own country, the people “were offended in him. And he *did not* many mighty works there, *because of their unbelief*,” Matt. xiii. 58. But in Mark it is said, that “he *could not* do any mighty work there, save that he laid his hands upon *a few sick folk*, and healed them,” Chap. vi. 5: the reason of which is stated in the next verse to have excited his astonishment, for “he marvelled *because of their unbelief*.” So that the omnipotence of Jesus, that is, of God Incarnate, was as it were arrested and limited by the *unbelief of the people*. We read, also, in the book of Judges, that “Jehovah was with Judah, and he drove out the inhabitants of the mountain, but *could not* drive out the inhabitants of the valley, because they had chariots of iron,” Chap. i. 19; the true spiritual reason of which circumstance was, because the children of Judah did not in their hearts fully acknowledge Jehovah to be superior to all the gods of the nations surrounding them; and therefore Jehovah *could only* drive out the inhabitants of the mountain, whose gods were despised by Judah, but could not drive out those of the valley, whose gods were still supposed equal or superior in power to him, in consequence of the *false persuasions* and *idolatrous propensities*, which they cherished in themselves in common with their enemies. These false persuasions and idolatrous propensities are signified by the *chariots of iron*, which formed the real obstacle to the manifestation of the full power of the omnipotent God: for it is only in proportion, or according to the degree of man’s co-operation with the Lord, by a true faith in conjunction with charity, that the Lord can remove from him the various evils and falses which infest him, and which were represented in ancient times by the hostile nations that surrounded Israel and Judah. On any other principle than that here laid down, let Mr. Pike, or any one of his partisans, produce even the shadow of a reason, why chariots of iron should set a limit to the divine omnipotence, or why “the God of the Bible” should himself acknowledge by the
inspired

inspired penman, that he *could not* drive out the inhabitants of the valley. To him and his brethren of the Old Church, the Deists, as well as others, have long been looking for a solution of this and other extraordinary things related in the Sacred Scriptures; but in vain: for hitherto neither priest, bishop, nor pope, has condescended to give them the required satisfaction.

2. A SUPPOSED CONTRADICTION ON THIS HEAD CLEARED UP.

Mr. Pike imagines he has discovered a contradiction in the Baron, because in one place he says, that “if the power of God were *thus absolute*, (referring to the exertion of *power alone*, without any regard to *divine order*,) he would have rooted out all the powers of darkness in hell;” and in another place, that “if Jehovah God had only breathed on the inhabitants of hell, he would have deprived them instantly of life;” adding in proof of the assertion, what Jehovah said to Moses, who was desirous of seeing him, “*Thou canst not see my face; for there shall no man see me, and live,*” Exod. xxxiii. 20. Where now is the contradiction in these passages? Do they not both express the same sentiment, though in different language? Does not the one state, that the mere exertion of power, and the other, that the overwhelming presence of the Deity such as he is in himself, independently of divine order, and a merciful regard for the being and condition of his creatures, would be attended with their utter destruction, or extinction of life? And is it not plain to every intelligent mind, that it is not the *will* of the Creator, whose very nature it is to impart life to others out of himself, that they should be altogether annihilated; and if not his *will*, that assuredly it is not within the limits of his *power* thus to act, in opposition to every law of the divine order, since his *will* and his *power* are commensurate the one with the other, go hand in hand together, and can never by any possibility be separated? It is really painful to contemplate the lengths,
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to which prejudice, passion, and a total disregard to all consistency of character, will hurry even a professed minister of the gospel, if he can only for a short-lived day (that is, until his arts are detected and exposed) succeed in propagating the most palpable falsehoods and calumnies against a man, whose whole life and labours have been devoted to the welfare of the community, and to the interests of true religion.

SECTION IX.

1. *God is not that angry, vindictive, and relentless Being, which Mr. Pike and many others take him to be, in Consequence of not understanding his Word.*—2. *Comparison between Mr. Pike's God, and the God of Emanuel Swedenborg.*
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I. GOD IS NOT AN ANGRY, VINDICTIVE, AND RELENTLESS BEING.

IT is again objected to Baron Swedenborg, p. 14, that he vindicates the Divine Being from the aspersions so continually cast upon him by those who read without understanding his Word. Mr. Pike, with all the zeal of a furious and sanguinary bigot, asserts, and endeavours to prove by a variety of quotations from the Sacred Scriptures, distorted to his own purpose, that God is “an angry, fierce, vindictive, and relentless Being; that he is ready, on the slightest offence, to take vengeance on his enemies; to rain snares, fire and brimstone, and a horrible tempest, upon every one of them; and that, as he is able to punish, so he will on all proper occasions distribute sorrows in his anger, and inflict miseries in his indignation.”

dignation." While, on the contrary, Baron Swedenborg, with all the mildness and enlightened benevolence of an angel, proclaims, in the true spirit of that religion, which descended from on high, that "the Lord, who delights in mercy and forgiveness, imputes good to man whenever it is to be found in him, and not the least sort or degree of evil, this latter being the part or office of the *accuser of the brethren*; that God in himself is never angry, that he never avengeth, hateth, condemneth, punisheth, casteth into hell, or causeth evil to any one;" but that it is man, instigated by the devil, or hell, who, by his acts of wickedness and disobedience to the divine law, brings on himself all the evils of punishment; and that such evils, together with wrath, anger, and fury, are in the *letter* of the Word ascribed to the Lord, only because they *appear* to the wicked and to the uninstructed as if they proceeded from him, and that they might further operate as a terror to evil-doers.

2. COMPARISON BETWEEN MR. PIKE'S GOD, AND THE GOD OF EMANUEL SWEDENBORG.

As Mr. Pike is fond of comparing Gods, let the reader now follow his example, and mark in the preceding contrast the difference of character between Mr. Pike's God and the God of Emanuel Swedenborg. The former is represented as a God of wrath, vengeance, and fierce anger, kind only to his friends, hating and punishing his enemies, instead of forgiving them, as he directs others to do; "a hard and austere man," Matt. xxv. 24. Luke xix. 21; highly susceptible of offence, and when irritated, to be appeased only by blood, not the blood of the guilty and rebellious alone, but a sweeter potion, the blood of the innocent. The latter, or the God of Emanuel Swedenborg, is described by him as a God of infinite and universal love, mercy, and compassion; a tender Parent to all his offspring without exception; as it were "deaf and blind to the infirmities of his children," Isa. xlii. 19, 20; "long-suffering and abundant in goodness and truth,"

truth," Exod. xxxiv. 7; "pardoning iniquity, passing by transgression, delighting in mercy," Micah vii. 18; incapable of revenge, requiring no sacrifice or burnt-offering to render him propitious, much less the shedding of innocent blood as an atonement and satisfaction for the sins of the guilty, Ps. xl. 6. Ps. li. 16, 17. Hos. vi. 6; ready on the first sign of repentance, while the sinner "is yet a great way off, to run, and fall on his neck, and kiss him," Luke xv. 20; and stipulating as the only condition, which man is expected to observe, in order to his being qualified for the enjoyment of eternal happiness, that he "do justly, love mercy, and walk humbly with his God," Micah vi. 8; and at the same time that he believe in the Lord as God manifested in the flesh, John i. 14. Chap. iii. 36. Chap. vi. 40, 47. Such is the immense difference between the character of the God, whom Mr. Pike professes to worship, the character of a Molech, a Juggernaut, a tyrant, whose heavy chariot is the signal of death and despair; and that of the true God of heaven and earth, whom Emanuel Swedenborg proclaims to the world; a God, "who is good to all, whose tender mercies are over all his works," Ps. cxlv. 9; and who has proved himself to be the mild Parent, Protector, and Benefactor of his people.

The prophet Micah says, Chap. iv. 5, that "all people will walk *in the name of their God*;" that is, in the *spirit* and *temper* of the God whom they profess to acknowledge. If he be a God of mercy, justice, and truth, this character will be impressed on the man who worships him, and will be manifested in all the actions of his life. Accordingly we find, that Emanuel Swedenborg always conducted himself in such a manner, as to prove the sincerity of his professions, by living in the true spirit of charity towards his neighbour, and thus walking in the name of his God. But if the God set up in the heart be considered as subject to passion, hatred, revenge, and fury, with other odious and mutable attributes, there is reason to expect, that such vicious propensities will be too freely indulged by the person who thus regards the object of his worship: for what a man reveres in his God, will always

be thought by him worthy of imitation. Hence, if we are to judge of Mr. Pike by the character he has given of his own God, (which we are very unwilling to do,) what must be the conclusion, but that he walks in the same spirit and temper as that which he so highly extols? consequently that he is “an austere man;” highly susceptible of offence; and when irritated, that he is a malevolent, fierce, vindictive, and relentless being? This cannot, however, be the character of a good and pious Christian, as Mr. Pike is represented to be: neither is it meant to be insinuated, that he (Mr. Pike) is actually such as he represents his God to be: but were he to follow up his own principles, and practically exhibit in his family, and among his neighbours, those hateful dispositions, which he so rashly ascribes to the Deity, he could not possibly be regarded by them in any other light, than as a tyrannical master, and a kind of demon in human flesh. How then dares he to calumniate the God of heaven and earth, by imputing to him such vile passions, as would disgrace even a Nero, and be held in detestation by every honourable and virtuous mind? (*)

The sentiments of Swedenborg, and the doctrine which he inculcates on this most important subject, are so appropriate, and so interesting, that the reader cannot fail to derive both instruction and benefit from them. His own words are as follow. “Even reason assents to the truth of this proposition, viz. That the Lord cannot do evil to any man, consequently cannot impute evil to any, inasmuch as he is essential love and essential mercy, and thus essential goodness,

(*) It is reported, that Pope Julius the 3d had been greatly enraged with the Bishop of Rimini, his Major-domo, about a peacock; that His Holiness twice blasphemed, (uttering such profane oaths as are too shocking to repeat,) which he did as John Maria de Monte, and as a mere man, not as Julius the 3d, Pope and Vicar of Christ; and that when one of the Cardinals told him, that he ought not to be so angry upon so small a matter, the Pope answered, “If God was so much disturbed, and filled with such anger and fury, and did such a quantity of evils to the whole human race about an apple; why may not I, who am his Vicar upon earth, be angry with my Major-domo about a peacock?” *Examiner of May* 18, 1817.

goodness, these being properties of his divine essence: wherefore to attribute evil, or any thing connected with evil, to the Lord, would be contradictory to his divine essence, and as wicked a thing as to join the Lord and the devil together, or to unite heaven and hell, when yet "*between them there is a great gulf fixed, so that they who would pass from one to the other cannot,*" Luke xvi. 26. It is not possible even for an angel of heaven to do evil to any one, because the essence of good from the Lord is in him; and on the other hand, it is impossible for a spirit of hell not to do evil to another, because the nature of evil from the devil is in him: the essence or nature, which any one hath appropriated to himself during his abode in the world, cannot be changed after death. Consider, I beseech you, what sort of a Being would the Lord be, supposing him to regard the wicked with an eye of wrath, and the good with an eye of mercy? The wicked are millions upon millions in number, and so also are the good: supposing then the Lord to save the latter by an act of grace, and to condemn the former by an act of vengeance, and to look upon these with a fierce and implacable countenance, and upon those with a countenance of mildness and mercy, what sort of a Being must you, in such case, suppose the Lord God to be, who could assume two such different countenances and characters? It is a common doctrine delivered from every pulpit, that all good, truly and properly so called, is from God; and on the contrary, that all evil, truly and properly so called, is from the devil. In case then any one should receive both good and evil, good from the Lord, and evil from the devil, and embrace both with his will-desires, must he not needs fall under that description of persons, who are neither cold nor hot, but lukewarm, and who are spewed out of the Lord's mouth, according to his words in the Revelation, Chap. iii. 15, 16?" *Tr. Chr. Rel.* 651.

The fact is, that the Sacred Scriptures are written in some places according to the *appearances of truth*, and thus adapted to the capacities of children, the ignorant, and the wicked; and in other places according to the *genuine truth*,

for the more immediate use and benefit of those who are better instructed. An individual, or a church consisting of many individuals, may draw his doctrine either from the one set of truths, or from the other: he cannot from both at the same time, without confounding all the distinctions of good and evil, of truth and falsehood, and thus producing the lukewarm state above described. If he draw his doctrine, or form his judgment, merely from the appearances of truth in certain parts of the literal sense of the Word, he then either with Ephraim *feeds on wind*," Hos. xii. 1; or like one of the sons of the prophets of old, makes "a *pottage of gourds* gathered from a wild vine," with other deleterious herbs, of which whosoever eats, by confirming himself in the gross sentiments thus engendered, will assuredly find there is "*death in the pot*," unless, by the advice and assistance of a true prophet, *meal* (the doctrine of genuine truth) be cast into the pot, in order to render harmless, by true interpretation, those principles, which would otherwise destroy man's spiritual life: see 2 Kings iv. 38 to 41. But if, on the other hand, he admit into his understanding, and at the same time into his affections, the genuine truths of the Word, so as to regulate thereby his whole life and conduct, in humble imitation of those virtues and perfections which form the character of his God, in such case he will become as "a noble vine," or as "a goodly cedar, exalted above all the trees of the field, and superior in beauty to any tree in the garden of God," Ezek. xxxi. 5, 8; in other words, he will become truly rational, intelligent, and wise. Mr. Pike, and too many others who stand in the situation of ministers of the gospel, have chosen to act the former part; they have adopted, as the basis of their creed and faith, the system of *mere appearances*, to the exclusion and rejection of *genuine truth*. We need not wonder, therefore, that it is written, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me," Hos. iv. 6.

SECTION X.

1. *Redemption, how understood by the Old Church, and how by the New.*—2. *Angels redeemed, as well as Men.*—3. *The whole Angelic Heaven, together with the Church on Earth, is before the Lord as a single Man.*—4. *Bearing Iniquities not the Removal of them, but a Representation of the Profanation of the Truth of the Word.*—5. *An Angel let (not LED, as Mr. Pike has misrepresented the Expression,) into his former Sins.*
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1. REDEMPTION, HOW UNDERSTOOD.

THE next subject, on which Mr. Pike takes occasion to quarrel with Baron Swedenborg, is that of redemption; a subject which appears to have been totally misunderstood by Christians in general, who have supposed, that it consisted merely in the passion of the cross, as an act of atonement for the sins of mankind; and therefore it is no wonder, that Mr. Pike, like the rest of his brethren, of almost all sects, should take fire on finding this his favourite scheme most effectually overthrown both by reason and by a sound interpretation of the Sacred Scriptures. A short view of the faith now so prevalent in the church will be sufficient to shew it's absurdity, and even it's wickedness. But as this cannot be given more clearly, than in the words of Baron Swedenborg, the attention of the reader is called to the following extract from his work, entitled, *True Christian Religion*.

“What doctrine doth more abound in the books of the orthodox at this day, or what is more zealously taught and insisted on in the schools of divinity, or more constantly preached and cried up in the pulpit, than this, viz. that God
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the Father being full of wrath against mankind, not only separated them from himself, but also sentenced them to universal damnation, and thereby excommunicated them? But because he was gracious and merciful, that he persuaded or excited his Son to descend, and take upon himself the determined curse, and thus expiate the wrath of his Father, who might thus be prevailed upon to look with an eye of mercy again upon mankind; and likewise that this was effected by the Son, who, in taking upon himself the curse pronounced against men, suffered himself to be scourged by the Jews, to be spit upon, and lastly to be crucified as the *accursed of God*, Deut. xxi. 23; and that the Father was by this means appeased, and out of love towards his Son cancelled the sentence of damnation, but yet only in favour of those for whom the Son would intercede, who was in this respect to be a perpetual Mediator in the presence of the Father. These and the like doctrines are at this day trumpeted forth from the pulpit, and re-echoed from the walls of the temple, as sound is re-echoed in a wood, so that the ears of all present are filled with it. But who, that hath his reason enlightened and purified by the Word, cannot see that God is mercy and clemency itself, because he is love and goodness itself, and that they are his essence; and consequently that it is a contradiction to say, that mercy itself, or goodness itself, can behold man with an angry eye, and sentence him to damnation, and still abide in it's divine essence? Such dispositions are never ascribed to a good man, or an angel of heaven, but only to a wicked man, and a spirit of hell; wherefore it is blasphemy to ascribe them to God. But if we inquire into the cause of this false judgment, we shall find it to be this, that men have taken it for granted that the passion of the cross was true redemption; and hence have flowed those other opinions, like so many falses flowing in a continued series from one single false principle, or as from a cask of vinegar nothing but vinegar can come forth, or as from an insane mind we can expect nothing but insanity. For one point being taken for granted, the conclusions that are made thereupon

thereupon must have relation to it, because they originate in it, and are severally and successively produced from it; and from this one point concerning the passion of the cross, as constituting the sum of redemption, many shocking and impious opinions about God may still take rise, and go forth into the world, until that prophecy of Isaiah comes to be fulfilled, viz. “*The priest and the prophet have erred through strong drink, they stumble in judgment; all tables are full of vomit and filthiness,*” Chap. xxviii. 7, 8.

“That this idea concerning God, and concerning redemption, pervades the faith which prevails at this day throughout all Christendom, is an acknowledged truth: for that faith requires, that men pray to God the Father to remit their sins for the sake of the cross and blood of his Son; and to God the Son, that he would pray and intercede for them; and to God the Holy Ghost, that he would justify and sanctify them: and what is all this but to supplicate three distinct Gods one after another? And, in such a case, how can the notion, which the mind forms of the divine government, differ from that of an aristocratical or hierarchial government? or from that of the triumvirate which once existed at Rome, if only instead of triumvirate it be called a triumphonate? And in such a government what is easier than for the devil to put in practice the old proverb, *Divide and rule*, that is, to distract men’s minds, and excite rebellious motions, sometimes against one God, and sometimes against another, as hath been his practice since the time of Arius to this day, and thereby to dethrone the Lord God and Saviour, “*who hath all power in heaven and in earth,*” Matt. xxviii. 18; and to exalt some client of his own in the Lord’s place, and to worship him, or refuse worship both to him and to the Lord?” *Tr. Chr. Rel.* 132, 133.

Against such a system of redemption as that above described, every truly rational man must surely lift up his voice: for in the first place it supposes there are more Divine Beings than one, when yet reason, as well as revelation, spurns the idea; in the next place it ascribes wrath and a vindic-
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tive spirit to one of those Beings, and not to the other, though both are said to possess the same essence or nature, which is contradictory and absurd; and in the third place it represents one of those Beings, called the Son, as offering himself a sacrifice in the room of mankind, to pacify his Father's wrath, when yet it is contrary to every principle of justice, both human and divine, that the innocent should suffer for the crimes of the guilty. Nor is it less repugnant to the true sense of the Sacred Scriptures, than to enlightened reason; for in them it is distinctly declared, that there is only one Divine Being, only one God of pure unbounded love, besides whom there is neither Creator, Redeemer, nor Saviour, Isa. xliii. 1, 3, 11, 14, 15. Chap. xlv. 6, 24; who never did desire sacrifice and burnt-offering, but mercy and obedience, the only sacrifice acceptable to him being "a broken heart." Ps. xl. 6. Ps. li. 16, 17. Hos. vi. 6. Jer. vii. 22, 23.

Redemption then did not, as is too generally supposed, consist in the mere passion of the cross, nor in the pacification of divine wrath; neither is it any where so asserted by our Lord, when he speaks of his sufferings and crucifixion. But being a work purely divine, and effected by the omnipotence of the Saviour while in the Humanity, it consisted in the deliverance of man from spiritual captivity, by the actual subjugation of the powers of darkness, in the orderly arrangement of the heavens, and in the consequent foundation of a new church on earth. The subjugation of the powers of darkness is described in these words of the prophet, "*I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come,*" Isa. lxiii. 3, 4. Similar is the description given in many other parts of the Old Testament; and in the New we read as follows, "*Now is the judgment of this world; now shall the prince of this world be*"

be cast out," John xii. 31. "The prince of this world is judged," John xvi. 11. "I beheld Satan as lightning fall from heaven," Luke x. 18. At the same time new heavens were formed above, and a new earth below, that is, a new church both in the spiritual and in the natural world, wherein, according to prophecy, should dwell righteousness and peace: see Isa. lxv. 18, &c. Chap. lxvi. 22, &c. Thus the Lord, when on earth, by acts of redemption, restored that order which had been disturbed by the overwhelming power of evil, and put man again into the capacity of being reformed, regenerated, and finally saved.

Mr. Pike, after quoting a variety of passages from Baron Swedenborg to the effect above stated, which he ignorantly supposes to be in opposition to the Sacred Scriptures and the writings of the apostles, says, p. 16, that according to these latter "Christ died *for us*;" and that "we have forgiveness of sins *through his blood*;" by which expressions he understands, that Christ died *instead of man*, or *in his room*; and that, in consideration of the *natural blood shed upon the cross*, God was induced to be merciful to man, and to forgive his transgressions. This erroneous view of the nature of the Lord's sufferings and death arises, in part, from a complete misapprehension of the terms used, and applying them in a sense never contemplated by the inspired writers. That the Lord laid down his life *for the sheep*, John x. 15, is indeed true; but not that he did so *in their stead*, in the way of a vicarious sacrifice, and for the purpose of appeasing the wrath of the Father. And again, that man is purified and saved *through the blood of the Lamb*, is equally true; but not according to the vulgar notion, that the *natural blood* of an innocent person, shed more than eighteen hundred years ago, or a belief in the history which records that transaction, procured or procures for man the blessings of redemption and salvation.

Let us examine the subject with candour and impartiality. To die *for* or *in the room of man*, is one thing; and to die *for*, *on account of*, or *for the sake of him*, is

another. The former sense is that which Mr. Pike and others attach to the word *for*; the latter is the true scriptural sense of the same expression. When a soldier, who is a true patriot, yields up his life in the field of battle, he is said to die *for* his country, because he dies *in defence of, for the sake of, or for the benefit of* his country, but surely not *instead* or *in the room of* his country. So when the Lord submitted to be crucified, the Scriptures represent him as laying down his life *for* his people, that is, *for their sake, for their benefit and advantage*, that entering through sufferings and death into his glory, Luke xxiv. 26, he might be for ever in the act of communicating to them all those spiritual blessings, which his mercy in becoming incarnate had rendered them capable of enjoying. Hence he says, "I tell you the truth, *it is expedient for you* that I go away (by death and resurrection): for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," John xvi. 7.

Again, when the prophet says, "He was wounded *for* our transgressions, he was bruised *for* our iniquities; *for* the transgression of my people was he stricken; thou shalt make his soul an offering *for* sin," Isa. liii. 5, 8, 10; we are not to understand, that he was wounded, bruised, and stricken, *instead of* our transgressions and iniquities, still less that he made his soul an offering *in behalf of* sin, or *in it's favour and support*, as the word *for* in one of it's senses literally implies, but that he suffered such things *by reason of* our transgressions, and *on account of* our sin. This distinction should be well attended to; otherwise the most incoherent, irrational, and unscriptural conclusions may be formed respecting the great work of redemption, which was effected by the Lord solely for the sake of benefiting mankind, and not for the purpose of inducing any change in some other Being superior to himself, or of extorting as it were from him an act of grace and mercy towards the human race by the intensity of his suffering, and the urgency of his intercession.

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With respect to the *blood of Christ*, or the *blood of the Lamb*, which has also been so much dwelt upon by solidians of every name and sect, it is of importance to observe, that the genuine scriptural idea intended to be suggested by these expressions is, not *natural* or *material blood*, but the *divine truth* proceeding from the Lord, and contained in his Holy Word. For as "*blood* is the life of all flesh," Levit. xvii. 14, and flesh as such "*profiteth nothing*," John vi. 63; so the *blood of Christ*, the *blood of the Lamb*, and the *blood of the Son of Man*, are expressions used to denote the spiritual and divine life of the Lord, consequently of his Word also, since the words of the Lord, like the Lord himself, "*are spirit, truth, and life*," John vi. 63. Chap. xiv. 6. It is this spiritual blood, and this alone, that cleanses, purifies, sanctifies, and regenerates. "*Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth*," John xvii. 17, 19. It is the same spiritual blood, in conjunction with the flesh of the Son of Man, which gives eternal life to all who eat and drink thereof. "*Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: for my flesh is meat indeed, and my blood is drink indeed*," John vi. 53 to 55. It is again the same spiritual blood, by which redemption and salvation are effected: "*Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation*," Apoc. v. 9. "*These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb*," Apoc. vii. 14. "*And they overcame the great dragon, that old serpent, called the devil and satan, by the blood of the Lamb, and by the word of their testimony*," Apoc. xii. 11.

Will Mr. Pike now insist, that the Lord's *natural flesh* is to be eaten, and his *natural blood* to be drunk, in order that man may receive eternal life? or that the robes of the saints are literally washed in *blood*, and that by such a process they are made *white*? As well may he argue in this

childish and trifling way, as contend, when the Scriptures speak of the *blood of Christ*, or the *blood of the Lamb*, whereby man was redeemed and rescued from the power of evil, and by virtue of which he receives the forgiveness of his sins, that they mean the *material blood* which was shed upon the cross, and, in consequence of that circumstance, the pacification of divine wrath. But the whole system of these literalists, materialists, and tri-personalists, is of a piece: it is rotten in it's foundation, and it's superstructure already totters to the fall. How any man of common understanding can for a moment give countenance to such manifest inconsistencies and absurdities, as are necessarily attendant on the doctrine of a trinity of persons, is indeed matter of astonishment. Three Divine Beings, or three Gods, coeval and co-equal with each other, and at the same time subordinate in rank one under another; of the same essence, majesty, and glory, yet possessing different and discordant attributes; the first furious and vindictive, requiring satisfaction for his offended honour by no less a penalty than the death of his own Son, in the room of the guilty; the second merciful, and willing to pay that penalty by the sacrifice of himself; and the third standing by the two former in the character of neutrality, or as a mere cypher in the supposed consultation, yet ready to undertake whatever office may be assigned him by the others his companions;—are positions so monstrous, so disgraceful to the professors of modern Christianity, that it is no wonder the intelligent and wise of all nations, who are exempt from the shackles of a blind and preposterous faith, should treat the bare mention of such paradoxes with all the contempt and scorn, which they so richly deserve. Christianity itself, however, when rightly understood, is by no means chargeable with these insanities, but, on the contrary, is the most rational, consistent, and benign system of religion, that has ever yet appeared among men, requiring only to be fairly represented, and candidly heard, to gain the admiration of every good and virtuous mind.

2. ANGELS REDEEMED, AS WELL AS MEN.

It is further objected, p. 17, that "Swedenborg asserts, in defiance of the Holy Scriptures, that the Lord not only redeemed men, but angels also." When a writer is charged with holding a doctrine in *defiance* of the Holy Scriptures, it must reasonably be expected, that abundant and incontrovertible proof would be adduced from those Scriptures in support of the accusation. But in this respect Mr. Pike has completely failed: he has not brought forward even a single passage from any one of those books, which have been proved, p. 66 to 74, alone to constitute the Word of God; but has made three quotations from the Apostolic Epistles, which still leave the real question at issue untouched. The first is Heb. ii. 16, where the apostle, speaking of the Lord's assumption of the natural Humanity, says, "Verily he took not on him the nature of *angels*, but he took on him the *seed of Abraham*;" by which is clearly understood, that, when the Lord came into the world for the purpose of redemption, he made his appearance, not as heretofore in the person of an *angel*, or of a *spirit* separated from the material body, or, which is still the same, of a *deceased man*, Judg. xiii. 3, 6, 8 to 21. Dan. viii. 15, 16. Chap. ix. 21. Chap. x. 5, 16, 18; but in a body of *natural flesh and blood*, similar to those of the seed of Abraham, and tribe of Judah. The passage quoted by Mr. Pike, therefore, refers only to the *nature* of that Humanity which was assumed by the Lord, and not to the *extent* of the redemption wrought by him, much less to the *exclusion* of deceased men, spirits, or angels, from all participation in the benefit thereof. For, as already demonstrated beyond the shadow a reasonable doubt, p. 38 to 46, it is the unequivocal testimony of the Sacred Scriptures, that angels and men are of one and the same race. And hence it follows, that if redemption were designed as a blessing to all the families of mankind, it must have extended to angels as well as men. This will appear
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the more evident, if it be considered, that the true nature and effect of redemption are not only to *deliver* from the power of evil, but also to *preserve* in a state of integrity: and as neither man nor angel of himself possesses the least degree of good, but derives it wholly from the Lord, and is from moment to moment with-held from evil by him alone, it is plain, that the highest angel in heaven, as well as the humblest individual in the church on earth, is and will for ever be in arrears of gratitude to the Saviour and Redeemer of the world for security from danger, and the full assurance of uninterrupted happiness. Why otherwise would it be written, that “the angels, consisting of ten thousand times ten thousand, and thousands of thousands, together with the four beasts and the four and twenty elders of the superior heavens, fell down before the throne, and ascribed to the *Lamb that was slain* power, and riches, and wisdom, and strength, and honour, and glory, and blessing?” Apoc. v. 11, 12. Chap. vii. 11, 12. And why again, on a supposition that redemption was not in the true sense of the word universal, are the *angels of Michael*, who fought against the dragon and his angels, represented as overcoming him by the *blood of the Lamb*, and by the word of their testimony, Apoc. xii. 7 to 11, if they did not know and feel, that they were indebted to the Lamb, that is, to the Incarnate God, for all the blessings of redemption, salvation, and eternal life?

The two next quotations are from Peter and Jude; and as they both contain the same sentiments, they may be regarded as one. “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment,” 2 Pet. ii. 4. “The angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day,” Jude 6. These two passages have already been considered, p. 40, &c. and proved to relate, not to *angels* originally created such, and afterwards cast out of heaven, according to the common in-
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terpretation, but to the *men* of the Adamic or Most Ancient Church on this earth, who being at one time in high states of intelligence and wisdom, are described in the Word as having within them the *breath of lives*, as being *living souls*, and dwelling in the *garden of Eden*, as in a *heavenly paradise*, and thus living a kind of *angelic* life, Gen. ii. 7, 8; but afterwards lapsing into every kind of wickedness, violence, and abomination, Gen. vi. 5, 12, 13. In allusion to their state of integrity and perfection, before their fall, they are also compared to *angels* in these words, "The Lord God said, Behold, the man was (*) *as one of us*, in knowing good and evil," Gen. iii. 22. The term *us* in the plural number has no relation whatever to a trinity of persons in the Godhead, but to angels, or "the spirits of just men made perfect," by whose ministry the reformation and regeneration of man are uniformly effected. See what has already been said on this subject from p. 97 to 99.

Were it true, as Mr. Pike and others suppose, that the angels spoken of by Peter and Jude were once pure, ethereal beings, destitute of bodily substance, and of course exempt from the infirmities and frailties that flesh is heir to, how came it to pass, that they should "*in like manner as Sodom and Gomorrha, and the cities about them, give themselves over to fornication, and going after strange flesh?*" Jude 7. Are we to suppose, that these *angels* had the same propensities as the *sons of God*, spoken of in Gen. vi. 2, 4, who "*saw the daughters of men, that they were fair, and took them*"

(*) In the common Bible version this passage is differently rendered, the English translators probably thinking, that the words referred to the then fallen state of man, and not to his prior state of wisdom and integrity: instead therefore of saying, "the man *was* or *has been* as one of us," they have said, "the man *is become* as one of us." But it is very evident, both from the original Hebrew, *hayah*, and the general tenour of the subject, that the passage ought to be rendered in the corrected form, "the man *was* as one of us." The words immediately following confirm the propriety of this translation; for with a view to shew the difference between his former and his then present state, it is added, "And *now* lest he put forth his hand," &c. What is meant by the expression, *as one of us*, may be seen explained in Section vii. p. 97.

them wives of all which they chose?" Or are we not rather warranted in considering these descriptions as applicable to man in his degenerate state, and not to any race, whose habitation from their birth was in the skies?

From these observations it may be seen, that Mr. Pike has failed to make good his charge against Swedenborg, of maintaining a doctrine opposed to the Sacred Scriptures; since in conformity with these the Baron plainly teaches, that angels and men are of the same race, having the same faculties, and capable of the same enjoyments; that they are fellow-servants, brethren, and children of the same Parent, who regards them all with an equal eye of benevolence and mercy, having never refused to any one description of his intelligent but fallen creatures what he has liberally granted to another, namely, the opportunity of repentance and amendment of life, together with all the aids necessary to promote them; consequently having never passed by heaven-born rebels, for the purpose of stooping to redeem a few earth-born worms. Yet these great truths are denied by Mr. Pike and his Trinitarian friends, who, alike ignorant of the real character of the Supreme Being, and of the true spirit of his Word, concur in representing him as partial in his loves, and unwilling to hold out the sceptre of mercy, when most to be desired, to the first and fairest portion of the work of his hands. For they not only assert, that a great proportion of the angels of heaven fell from their original integrity, and plunged themselves into unspeakable misery, but that their Creator beheld them in this deplorable condition without the least emotion of pity or love; that he had no bowels of compassion towards them; that he never, in conjunction with his Son and the Holy Ghost, proposed or formed any plan for their redemption and restoration; and that he willingly acquiesced in their everlasting damnation: while, on the other hand, he suffered his anger, which had been excited against fallen man, to be assuaged by the sufferings, death, and intercession of a Saviour. According to such doctrine, the angels, who faithfully stood their ground on one trying occasion,

sion, may yet fall if another occurs: and who knows how soon that may be? May not jealousy spring up in their minds, when they see the supposed inferior race of man crowned with equal, if not superior, honours with themselves? May they not in their envy and anger take up the language of the elder brother in the parable, when they hear the music and dancing in their Father's house, on account of the return of their younger brother man, and say to their God, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandments; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf?" Luke xv. 25 to 30. If some of the heavenly host have already been found guilty of treason and rebellion against their King, what security is there, that the rest will not hereafter follow the sad example of their companions, and like them be precipitated into all the depths of misery and despair? Shocking as this may appear to a reflecting mind, it is yet no more than what may be justly apprehended, if the doctrine concerning fallen angels be entitled to the credit which it has so generally received.

How different are the views, which the New Church takes both of the character of her God, and of the dispensations of his love towards all his creatures! Instead of "limiting the Holy One of Israel," she incessantly teaches, that "the Lord is *gracious*, and *full of compassion*; that he is *good to all*; and that his *tender mercies are over all his works*," Ps. cxlv. 8, 9: consequently that angels are equally the objects of his care and regard with men, and men equally with angels; nay, that being men, angels have all experienced the blessings of salvation; that not one of their race has been passed by, and left without remedy or hope; but that all the inhabitants of heaven, as well as all the inhabitants of the earth, without exception, are at this moment in possession of the benefits of redemption, each according to his state of reception, angels in being thereby preserved in their state of

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integrity,

integrity, and men in the capacity thereby acquired of being regenerated and finally saved.

Wheresoever therefore mention is made, in the Word, of *Lucifer*, the son of the morning, who fell from heaven, as in Isa. xiv. 12; or in the Apostolic Epistles, of *angels* who kept not their first estate, but were cast down to hell, as in Jude 6, and 2 Pet. ii. 4, we are uniformly to understand, that the passages refer to *men* of very ancient times, who being at first “*perfect in their ways*, until iniquity was found in them,” Ezek. xxviii. 15, and being afterwards “*lifted up in their hearts because of their beauty*,” ver. 16, at length gave themselves up to every kind of vice and enormity, and became as it were *devils* incarnate. This is the true scriptural account of the fall of angels, while the commonly received opinion is mere poetical fiction, and groundless imagination.

3. HEAVEN AND THE CHURCH AS ONE MAN.

Speaking further on the subject of redemption, without which no man could have been saved, nor could the angels have remained in a state of integrity, Swedenborg assigns as a reason for this latter circumstance, that “the whole angelic heaven, together with the church on earth, is before the Lord as a single man; the highest heaven constituting the head; the second and lowest heaven, the breast and middle region of the body; the church on earth, the loins and feet; while the Lord himself is the soul and life of that whole man.” And he further adds, that “the defection of the church on earth may be compared to a mortification in the feet of the natural body, by degrees rising upwards, and infecting the other parts, until in the end it proves fatal.” On which Mr. Pike takes occasion to exclaim, p. 17, “Here is childish fiction! What idea can be more absurd, or more unfounded in Scripture or common sense, than this, that the church below and the heavens above are all united in the shape of one vast man!”

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Childish and absurd as this arrangement of many into one form or body may appear to Mr. Pike, it is precisely that which the apostle Paul has repeatedly pointed out in several of his Epistles: and if the charge of folly and want of common sense be good against one author, it must apply with equal force against another. The church, consisting of many individuals, is thus described by the apostle above named: "We being many are *one body in Christ*, and every one *members one of another*," Rom. xii. 5. "Know ye not, that your bodies are the *members of Christ*?" 1 Cor. vi. 15. "We being many are *one bread*, and *one body*," 1 Cor. x. 17. "Now ye are the *body of Christ*, and *members* in particular," 1 Cor. xii. 27. "The gentiles are to be fellow-heirs, and of the *same body*," Eph. iii. 6. "We are *members of his body*, of *his flesh*, and of *his bones*: this is a great mystery; but I speak concerning Christ and the church," Eph. v. 30, 32. In various other parts of his Epistles the same apostle writes to the same effect, representing the church at large as one body under a spiritual view, united together, not by *contiguity of natural space*, or by heaping together the bodies of the individual members into one *mass of matter*, so as to resemble *one gigantic human form*, as Mr. Pike seems to understand the expression, but by the *uses* which each individual of the church is capable of performing to another, and to the whole, mutually and reciprocally, according to the beautiful and edifying description given in 1 Cor. xii. 1 to end. The same may be said of every nation, kingdom, and society of men, each of which, though consisting of numerous individuals, is yet as to their several offices, functions, and uses, regarded by an intelligent mind as one body, one man, and not unfrequently is so called.

Similar, but still more expressive and sublime, is the idea, which Baron Swedenborg holds out to his readers, when he informs them, that not only the church on earth, taken in a universal sense, but the angelic heavens also, in conjunction with the church, together constitute, in the sight of the Lord, one spiritual body, one grand man, according

to the endless variety of uses, which an indefinite number of individuals, separately and collectively considered, are capable of performing to each other. This view of the subject is not only countenanced by the Apostolic Writings, and by the good sense of every intelligent and contemplative man, but what is more, it is in perfect harmony with the Holy Word, which repeatedly presents before us the church, consisting of thousands and tens of thousands, concentrated into one human form, male or female, as the case may be. Thus we read of Judah, Israel, Jacob, Ephraim, Aholah, Aholibah, the daughter of Zion, the daughter of Jerusalem, the angel of the several churches, the bride and wife of the Lamb, &c. &c.; not to mention a variety of other names and characters, which all set forth the church of the Lord as one aggregate human form, though it consist of perhaps innumerable distinct individuals. And yet this divine mode of representing many under one form, and one name, is rashly called by Mr. Pike "a childish fiction;" and is branded by him as a ridiculous absurdity, having no foundation whatever either in the Sacred Scriptures, or in common sense!" Let him reflect seriously upon the inconsiderateness of such conduct, to give it no harsher an epithet; and when he next finds himself disposed to attack an author, whose writings he can form no just estimate of, let him be careful lest, in his zeal to put down a supposed error, he be again found actually fighting against the Word of divine truth itself.

4. BEARING INIQUITIES.

When Swedenborg says, that "by bearing iniquities is not understood the removal of them, but only *to represent* the profanation of the truths of the Word," Mr. Pike makes the following remark, p. 17: "If bearing iniquities meant the profanation of the truths of the Word, as it is Christ that is thus said to have borne iniquities, it must consequently have been he that profaned the truths of the Word." A more ungenerous and perverse mutilation of an author's words was surely

surely never before witnessed, or a more palpable proof of incapacity in drawing an inference was never before given by any man professing to have the use of his faculties. "If (says Mr. Pike) the bearing iniquities meant the profanation of the truths of the Word," &c. But who is it that says so? The words quoted from Swedenborg authorize no such supposition. He says, "By bearing iniquities is meant *to represent* profanation," not that it is itself profanation. Yet Mr. Pike, immediately after giving the true sense of the author, and thereby furnishing his readers with an opportunity of detecting his sophism, builds an argument, not on the real words and meaning as quoted even by himself, but on a partial and mutilated view of the passage, as if the author had said, that bearing iniquities *was* profanation, when at the same time, by the objector's own shewing, he asserted, that it only *represented* profanation. By such a proceeding Mr. Pike not only grossly injures the writer, whose doctrines he undertakes to comment upon, but actually abuses the confidence, which many of his friends may have put in his candour and impartiality.

Does the Baron give the least ground for the insinuation, that the Lord by bearing iniquities was guilty of profaning the truths of the Word? Mr. Pike himself knows to the contrary: for in the very section, from which he quotes, he must have read, (unless indeed he has only skimmed lightly over the Baron's works, picking here and culling there what he thought might suit his purpose,) that the Jewish people, who were in possession of the Holy Word, were the persons who falsified and profaned it's truths; and that the Lord, who suffered them to treat his person with the same contempt and violence, which they had offered to the Word, he himself being the Word, thereby *represented*, in an external, visible manner, such falsification and profanation. In the same section Mr. Pike must also have read, what the author further says of the ancient custom of representing, in the persons of the prophets, the state of their particular churches both with respect to their doctrine and their life;

life; as that the prophet Isaiah was commanded "to loose the sackcloth from off his loins, and put off his shoes from his feet, and to walk naked and barefoot three years for a sign and a wonder," Isa. xx. 2, 3: That the prophet Ezekiel was commanded, for the purpose of representing the state of the church, "to prepare him stuff for removing, and to remove to another place in the sight of the children of Israel, and to bring forth his stuff by day in their sight, and to go forth at even through a hole dug in the wall, and to cover his face that he might not see the ground, and that he might thus be as a *sign* unto the house of Israel; and that he should say, Behold! *I am your sign*; like as I have done, so shall it be done unto you," Ezek. xii. 3 to 7, 11: That the prophet Hosea was commanded, for the like purpose of representing the state of the church, "to take unto himself a wife of whoredoms, by whom he had three children; and a second time was required to go and love a woman beloved of her friend, yet an adulteress, whom he bought for himself," Hos. i. 2 to 9. Chap. iii. 1, 2: That another prophet was enjoined, according to the word of the Lord, "to lay ashes on his face, and suffer himself to be smitten and beaten," 1 Kings xx. 35 to 38: And further, that the prophet Ezekiel was commanded, in order to represent the state of the church, "to take a tile, and pourtray upon it the city, even Jerusalem, and lay siege against it, and build a fort against it, and cast a mount against it; also to lie upon his left side, and upon his right side, for a certain number of days," this latter injunction being thus expressed, "*Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity: for I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days,*" Ezek. iv. 1 to 6.

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That the prophets in all these cases represented the state of the church in their day, and thus became visible signs to the people of their woful degeneracy, and impending destruction, cannot be denied : and that the prophet Ezekiel in particular bore the iniquities of the house of Israel and the house of Judah, yet did not cancel and remove them, nor expiate and atone for them, but only represented and pointed them out, is plain from what follows in the same chapter, where it is said, that “ the staff of bread should be *broken* in Jerusalem, and that they should *consume away for their iniquity*,” ver. 16, 17. The same is understood of the Lord, of whom, as the grand prophet, it is written, “ Surely he hath *borne* our griefs, and *carried* our sorrows ; Jehovah hath *laid on him* the iniquities of us all ; by his knowledge shall my righteous servant justify many, for he shall *bear their iniquities*,” Isa. liii. 4, 11. By thus bearing the iniquities of the people, at the time of the crucifixion, is therefore not meant, as Baron Swedenborg has well observed, that the Lord removed or abolished them, for they are still too prevalent, but that he represented the profanation of the truths of the Word, of which the Jewish church had been so repeatedly and notoriously guilty.

5. AN ANGEL LET INTO HIS FORMER SINS.

We now come to another instance, in the same page, of gross misrepresentation on the part of Mr. Pike, who first gives a false quotation, ascribing to Swedenborg what he never uttered or meant, and then exclaims against him for the sentiment, which Mr. Pike himself had palmed upon him. The words of Swedenborg are as follow : “ I once heard a certain person in the last (or lowest) heaven, saying, that he was free from sins, because they were wiped away ; he added, by the blood of Christ : but whereas he was in heaven, and in that error through ignorance, he was let (not *led*) into his former sins, all which he acknowledged as they returned. In consequence of this discovery he received the new faith,
which

which teaches, that every man, and also every angel, is withheld from evils, and preserved in goods by the Lord." *Tr. Chr. Rel.* 614.

In quoting a part of this passage, Mr. Pike would have his readers to understand, that the person spoken of, as being in the lowest heaven, is said by Swedenborg to have been *led* into his former sins; whereas the author asserts no such thing as that he was *led* or *conducted* into a state of evil, but that he was *let* into his former sins, or permitted to be made sensible of them, for the purpose of convincing him, that they were not, in consequence of the redemption or blood of Christ, wiped away or altogether abolished, as he and many other pious but simple-minded men have supposed. For it is to be observed, that as there are three heavens for the reception of good men of every degree of wisdom and love, so the lowest heaven is provided for such as are in states of simplicity, not having cultivated their mental faculties to the same extent as those have done, who are elevated to the superior heavens: and therefore we are not to be surprized, that even good spirits in the lower heavens should stand in need of further information and instruction, than what they had acquired when in the world; since there is every reason to believe, that angels are continually improving in heavenly knowledge, intelligence, and wisdom. And as there is no way so effectual in communicating either to man or angel the necessary knowledge of his own frailties and imperfections, (*) as by suffering or permitting him, on certain occasions, to have sensible experience of them, so it appears highly probable,

(*) That angels, as well as men, are still subject to frailties and imperfections, is plain from the following passages in Job: "Behold, he put no trust in his servants, and *his angels he charged with folly*," Job iv. 18. "What is *man*, that he should be *clean*? and he who is *born of a woman*, that he should be *righteous*? Behold, he putteth no trust in his *saints*; yea, *the heavens are not clean in his sight*," Job xv. 14, 15. And that the highest and best of angels, as well as the lowest, still need instruction, and actually receive it from the Word, is further evident from this address of the Psalmist, "Bless Jehovah, ye *his angels that excel in strength*, that do his commandments, *hearkening unto the voice of his word*," Ps. ciii. 20.

bable, not only from the testimony of Emanuel Swedenborg, but from the very nature and constitution of the human mind itself, whether inclosed in, or liberated from, a mortal body, that such occasions will at times occur, and consequently that opportunities will be continually afforded for self-abasement and humiliation, in order that the final purpose of the Lord may be promoted in "drawing all men unto himself," and thereby exalting them to still higher and higher states of happiness and glory.

All this, however, Mr. Pike calls "trampling on the blood of the Redeemer," being still ignorant of what is really meant in the Scriptures by his blood, or in what consisted the efficacy of his sufferings and death. With Roman-Catholics, and other literalists, he supposes, that the term *blood* can signify nothing else but blood; that the shedding thereof was accepted as an atonement for sin; and that the whole scheme of Christian redemption depends solely on the sacrifice of an innocent person in the room of the guilty: each of which propositions has already been shewn to be unscriptural, and wide of the truth; while on the other hand it has been clearly proved, that the blood of Christ, whereby the redemption of man was effected, and whereby also he may now be saved, is no other than the Lord's *divine truth*, being the same as that contained in his Holy Word, which is alone capable of delivering from the power and guilt of sin, of cleansing, purifying, justifying, sanctifying, and thus completing the great work of reformation, regeneration, and salvation.

SECTION XI.

1. *The Resurrection, how understood by the Old Church, and how by the New; proving, that Man rises immediately after Death with his spiritual Body, and not with his natural or material Body.*
 - 2. *The Difficulties and Absurdities attending the Resurrection of the material Body, with Respect to it's Identity.*—3. *The Doctrine of Paul concerning the Resurrection.*
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I. THE RESURRECTION, HOW UNDERSTOOD.

THE doctrine of the resurrection, as taught by Baron Swedenborg, according to the true sense of the Sacred Scriptures, being widely different from that which is maintained by the generality of Christians, who on this point have grossly misunderstood the language of divine revelation, Mr. Pike rashly and falsely asserts, p. 18, that Swedenborg “rejects the doctrine of a resurrection.” He no where rejects the true doctrine of the resurrection, but only that crude, indigested, and earthly idea, which Mr. Pike and so many others have formed concerning the resurrection and future state of man. He maintains, that immediately after the death of the material body, which will never be re-assumed, every man rises again as to his spirit, and continues to live as a man in all respects as before; with this difference, that, instead of a *material* body, he is then clothed with a *spiritual* and *substantial* body, and that all things around him are also spiritual and substantial. This doctrine he confirms by an appeal to those parts of the Sacred Scripture, where reference is made to deceased men, now living in spiritual bodies, resembling in form their former material

material bodies, but essentially different from them, as spirit is essentially different from matter.

Mr. Pike, in professing to quote the words of Swedenborg on the resurrection, has through negligence or inadvertence transcribed the language of another person, a priest, who is introduced as a speaker in a conversation which took place in the spiritual world. He has also taken occasion, no less than five times in one page, to sneer at the Baron for an expression, not used by him, but by the aforesaid priest, who, after describing a very common opinion of the state of disembodied souls from the beginning of the world, and their anxious expectation of a general judgment yet to come, adds, in the words of some of his own order, "Supposing this to be the state of man after death, is not the life of *an ass* to be preferred to that of a man?" See *Tr. Chr. Rel.* 693. The author having been thus misrepresented, and unfairly dealt with by Mr. Pike, it is but just that he should be allowed to speak for himself on the subject of man's future state, in order to give the reader an opportunity of forming his own judgment on the comparative merits of the two systems, that adopted by professing Christians in general, and that maintained by Baron Swedenborg.

"It hath (says he) been generally believed, that man after death is a mere soul, and the common idea concerning such soul hath been, that it is something like ether or air, consequently that it is like the breath which goeth out of a man's body when he dies, in which nevertheless there resideth some vital principle. But then it hath been conceived, that this vital principle neither hath the faculty of seeing, such as belongeth to the eye, nor of hearing, such as belongeth to the ear, nor of speaking, such as belongeth to the organs of speech; when nevertheless man after death is as much a man as he was before, and so little changed, that he does not know but he is still living in the former world: for he seeth, heareth, and speaketh, as in the former world; he walketh, runneth, and sitteth, as in the former world; he lieth down, sleepeth, and waketh, as in the former world;

world ; he eateth and drinketh, as in the former world ; he enjoyeth conjugal delight, as in the former world ; in a word, he is a man in all and every respect. From which circumstances it is evident, that death is not an extinction but a continuation of life, and consequently that it is only a passage from one state to another.

“ That man after death is as much a man as he was before, although he is not then apparent to the eyes of the material body, may reasonably be conceived from the angels that appeared to Abraham, Hagar, Gideon, Daniel, and some of the prophets, and also from those that were seen in the Lord’s sepulchre, and afterwards frequently by John, as he relateth in the Revelation. But it may still appear more evident from the circumstances respecting the Lord himself, in that he proved himself to be a Man both by the touch, and by eating before his disciples, when nevertheless he became invisible to their sight. Who can be so extravagantly absurd as not to acknowledge, that, notwithstanding his being invisible, he was still a Man as before ? The reason why the disciples saw him was, because their spiritual eyes were then opened ; and when that is the case, the things of the spiritual world appear as distinctly as the things of the natural world. The difference between a man in the natural world and a man in the spiritual world is, that the latter man is clothed with a substantial body. but the former with a material body, within which is his substantial body ; and a substantial man seeth a substantial man as clearly and distinctly, as a material man seeth a material man : a substantial man, however, cannot see a material man, nor can a material man see a substantial man, by reason of the difference between what is material and what is substantial.

“ In consequence of what I have seen, and been an eyewitness of for many years together, I can assert the following facts relating to the spiritual world ; that there are earths in that world, just as in the natural world, and that there are also plains and valleys, mountains and hills, fountains and rivers ; that there are paradises, gardens, groves, and woods ;
that

that there are cities, with palaces and houses contained therein ; also that there are writings and books, employments and merchandises ; and that there are gold, silver, and precious stones ; in a word, that there is in the spiritual world all and every thing that is in the natural world, but that in heaven such things are in an infinitely more perfect state. The difference is, that all things, which are seen in the spiritual world, are created in a moment by the Lord, as houses, paradises, meats, and other things ; and that they are created according to a correspondence with the interiors of angels and spirits, that is, with their affections and thoughts : whereas all things, that are seen in the natural world, begin to exist and grow from seed." *Tr. Chr. Rel.* 792, 793, 794.

Such are the views, which Baron Swedenborg gives of the resurrection, and the condition of man in another life. Mr. Pike charges him with denying a resurrection, because he asserts, that it takes *immediate effect*, on the decease of the material body ! But Mr. Pike takes credit to himself for believing a resurrection, and yet *puts it off* to a *distant, indefinite, and unknown period*, when the earth is to be destroyed by fire, and consequently when all the material bodies then lying in graves must be consumed with it !! Which system now looks most like a *denial* of the resurrection, that which assigns to it a *specific and swiftly-approaching time*, namely, the *death* of each individual of the human race ; or that which defers it *sine die*, until the sun, moon, and stars, are fairly worn out, or hurled together in awful confusion upon this little earth ; in other words, until the sky first melts, and then falls ? A child may answer the question. The man who believes, or rather affects to believe, in a resurrection of matter, accompanied with such incredible absurdities and impossibilities, a resurrection that was never heard or thought of by any one rational being for the first four thousand years after the supposed time of the creation of the universe, and which for the last fifteen hundred years has been daily expected by the ministers and
slaves

slaves of the letter, without the least sign or appearance of the accomplishment of such a wild and fantastical theory, must be set down as a deceiver of himself, a deceiver of the people, a false prophet, who runs before he is sent, and libels the Majesty of heaven by impeaching his wisdom in constructing a fabric capable of lasting only a few thousand years.

Mr. Pike, however, appeals to the Scriptures for a justification of his doctrine, saying, that “they assert with *all possible plainness*, that *that very body* which is laid in the grave, and which may for centuries moulder there, shall rise again, in an incorruptible state; and that whatever change may pass upon it, it’s *identity* will remain.” Now the only passage, which he brings forward from the Divine Word, in proof that it asserts *with all possible plainness* the resurrection of the material body, is the following: “The hour is coming, in which *all that are in the graves* shall hear his voice, and shall *come forth*; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation,” John v. 28, 29. He then gives an extract from the 15th chapter of Paul’s first Letter to the Corinthians, and refers the reader to the whole chapter.

That our Lord, in the passage above quoted, did not assert the resurrection of the *material* body, is plain from his own words in ver. 25, where he says, “The hour is coming, *and now is*, when *the dead shall hear the voice of the Son of God*; and they that hear *shall live*.” Who now were these *dead men*, that heard the voice of the Son of God, and then, “passing from death to life,” became *living men*? who but such as were heretofore *dead* in trespasses and sins, *dead* to the joys and happiness of heaven, and *alive* only to the vain delights and pleasures of this wicked world? And what are the *graves* or *sepulchres*, out of which men are to come forth, when they are renewed and vivified by the Lord, but those impure, filthy, and sensual principles of the bodily life, which confine man as it were in the chambers of death, and cause him to dwell in the dust of the earth? In this sense graves are

are mentioned in Num. xix. 16, 18. Ezek. xxxii. 22 to 26. Chap. xxxvii. 12, 13. Ps. lxxxviii. 5, 11; and in many other places. In the same sense, the Jews, as a rebellious people, are said to remain among the *graves*, and lodge in the *monuments*, which eat *swine's flesh*, and broth of *abominable things* is in their vessels," Isa. lxxv. 4. The man with an unclean spirit is also said "to have his dwelling among the *tombs*; and the legion of devils within him, when cast out, were desirous of entering into a herd of *swine*," Mark v. 2, 3, 12; which sufficiently manifests their filthy, sensual, and base appetites. The Scribes and Pharisees, being hypocrites, are themselves compared to *whited sepulchres*, which indeed appear beautiful without, but are within full of *dead men's bones*, and of *all uncleanness*," Matt. xxiii. 27. And David says of his enemies, "Their inward part is *very wickedness*; their throat is an *open sepulchre*," Ps. v. 9. From which it appears, that the very bodies of men, so far as they are the receptacles of unclean and fleshly lusts, are considered in the Scriptures as *graves*, out of which not only the regenerate but the unregenerate also are to *come forth* at death, the former "to the resurrection of life," and the latter "to the resurrection of damnation." What then becomes of Mr. Pike's assertion, that the resurrection of the *material body* is "*with all possible plainness*" insisted upon in the Word, when we see that it is that *identical grave*, which in due time must yield up the spirits of all men, and from which "many that sleep in the *dust of the earth* shall awake, some to everlasting life, and some to shame and everlasting contempt?" Dan. xii. 2.

2. DIFFICULTIES AND ABSURDITIES RESPECTING THE IDENTITY OF THE MATERIAL BODY.

With respect to the identity of the material body, which Mr. Pike says, p. 19, will remain, notwithstanding the many inconceivable changes that may pass upon it, is he aware, that the identical matter, which makes up the body of
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one man, may, and in some cases actually does, form the component parts of *another*? and that these two men, thus claiming the *same body*, may be sentenced, the one to *heaven*, and the other to *hell*? in which case it would be a point of curiosity to ascertain, to which place the *poor body*, which had been the instrument of good to one, and of evil to the other, was ultimately to be consigned; since it could not possibly be transferred to *both* at the same time. Or has he sufficiently considered, that in consequence of the perpetual resolutions of the bodily frame, and of new accessions of matter in the place of former substances, the same man, in the course of his life, may have *several bodies* in succession one after another, in each of which bodies he may commit acts, for which he must be brought to judgment? Of these several bodies belonging to one and the same individual, which is it that will rise up in the last day? the body that he had in infancy, in youth, in manhood, or in old age? Again, as the bodies of men are eaten by wild beasts, by fishes, by worms, and by mice; and as some of these bodies will at the day of the supposed resurrection of matter, be actually prowling in the forest under the form of wild beasts, or skimming the air as birds of prey, or crawling in the grave in the form of worms, or swimming in the waters as so many sharks or pikes, (*) may it not be fairly asked, whether these beasts, birds, and fishes, will or will not be called upon to yield up such parts of their frames as are composed of human flesh? or whether the spirits of resurgent men, now in search of their proper bodies, and indignant at finding them in such base receptacles, dispersed through the earth, air, and sea, will or will not seize upon their own long-lost property, and instantly

(*) Let not the reader suppose, that any allusion is here made to Mr. *Pike*, the author of the pamphlet which gave rise to these observations, who by the by has discovered a strong propensity "to devour the man-child as soon as it was born," Apoc. xii. 4, that is, the heavenly doctrine of the New Jerusalem: but as *sharks* in the sea, and *pikes* in the fresh waters, are distinguished for the rapacity and voracity of their natures, they are here named for the purpose of comprehending every species of fish that will feed on human bodies.

instantly metamorphise those brute cannibals into rational beings?—The subject will not bear examination; it continually recedes at the approach of light, shelters itself in darkness, and at last wraps itself up in the cloak of *mystery*, *omnipotence*, and empty wonder!

3. THE DOCTRINE OF PAUL CONCERNING THE RESURRECTION.

But let us hear what the apostle Paul has to say on the resurrection; since his authority appears to be relied on by Mr. Pike and his brethren much more than the Word of God itself. The Socinian Unitarian, Dr. Priestley, was precisely of the same opinion with these Tri-personalists, and like them grounded his objections against the doctrines of the New Church on the words and reasoning of Paul, not understood according to their fair interpretation, but according to certain pre-conceived ideas, which are as foreign to the truth, as darkness is to light. The answer, therefore, which was given many years ago to Dr. Priestley, who had anticipated the greater part of Mr. Pike's arguments, and supported them by other passages besides those adduced by the latter gentleman, may not be unacceptable to the reader on the present occasion.

“You seem to lay great stress on the account which Paul gives of the resurrection, in 1 Thess. iv. 15 to 17, where he says, “For this we say unto you by the Word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” But all this may very easily be explained, consistently with the doctrines of the New Church, by considering it as spoken according to the appearances of the

literal sense of the Word, which describes spiritual things by such images and expressions as are accommodated to the apprehension of men in the natural world. We have already seen, that the Lord's second coming in the clouds of heaven is not to be understood as alluding to the atmospherical clouds over our heads, but to the literal sense of the Word, and to the appearance of clouds in the spiritual world. In this view, the above passage perfectly coincides with our sentiments; for we maintain, that the new heaven is formed before the new earth; that is, the New Church takes place in the spiritual world before it does in the natural world; which agrees with this saying, that *the dead in Christ shall rise first*. And as the church on earth will be conjoined with the church in heaven, so as together to form only one church, like internal and external, therefore it is said, that we, who are alive and remain, shall be *caught up together with them in the clouds, to meet the Lord in the air*; that is, we shall be enabled, at the Lord's second coming, when the spiritual sense of his Word shall be revealed, to penetrate through the shade and obscurity of the letter, and, discerning the glory of it's inner contents, be elevated into the heat and light of heaven, by virtue of which we shall worship the Lord alone in spirit and in truth, as angels do above. In any other sense, what can be meant by being caught up in the clouds, and meeting the Lord in the air? Surely every rational and intelligent person must know, that heaven is no more in or above the clouds, than it is under them; and that the presence of the Lord is equally as well to be found upon the earth, as in any heights of the air or atmosphere!

“ Another passage, which you quote as apparently favourable to your hypothesis, is that in 1 Cor. xv. 51, 52, 53, where the apostle Paul says, “ Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.”

mortality." In whatever sense these words of the apostle are to be interpreted, they ought at least to be taken in connection with the preceding verses of the same chapter. The construction, which I observe you put upon them, is, that the same material body, which is committed to the earth, will rise again, and be made immortal. But this is not the doctrine of Paul; for he distinguishes between the natural corruptible body which is sown, and the spiritual incorruptible body which is raised. "*Thou fool,*" says he, *that which thou sowest, thou sowest not that body that shall be,*" ver. 37. "*There are celestial bodies, and bodies terrestrial,*" ver. 40. "*There is a natural body, and there is a spiritual body,*" ver. 44. "*Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption,*" ver. 50. Hence, I think, we may fairly conclude, that Paul maintained the resurrection of man's spiritual body, and not of his material, earthly, and corruptible body. In agreement with this, then, must the succeeding verses, which you have quoted, be understood. He begins, "*Behold, I shew you a mystery;*" plainly implying, that what he is going to add, is not to be understood literally, but spiritually: for were it to be taken according to the express tenour of the words, there would be no mystery in the case, but a simple prophetic narration. A mystery is something hidden from public view, being under the covering of appearances, which may either be misinterpreted or properly understood, according to the different degrees of illumination which different persons may possess. Paul, in most of his Epistles, writes according to the literal sense of the Word; which indeed could not have been otherwise, inasmuch as the genuine spiritual sense was not at that time clearly revealed. Hence the appearance of Calvinism, and the doctrine of justification by faith alone, so visible in various parts of his writings, are by many confirmed as the genuine sentiments of Paul; when yet it is sufficiently clear from other parts, that he in reality maintained no such doctrines. See 1 Cor. xiii. 13; "*Now abideth faith, hope, and charity;*

but the *greatest* of these is *charity*." This also is the express doctrine of the New Church. But writing as he did according to the appearances of truth in the letter of Scripture, it is no wonder that he should have been misunderstood by those who penetrated no further. Let us now see what is the real import of his words, agreeably to the true sense of Scripture. To be changed in a moment, in the twinkling of an eye, at the last trump, means nothing else but the certainty of passing from a natural into a spiritual state, at the time of the Lord's second coming; and this change may take place, according to it's measure, as well with those who are now living, as with those who are already dead. Not that a material body shall be ever converted into a spiritual body, for this is a thing impossible, as being contrary to divine order; but on the death or removal of the former, together with all the imperfections of it's nature, man will be endowed with a spiritual substantial body, in which he will live for ever, and no more see the corruption of death.

"Paul," you say, "compares the resurrection of the dead, 1 Cor. xv. 36, to the revival of seed that has been put into the ground; and we read, Rev. xx. 13, of the sea giving up it's dead. But according to you, nothing that is ever committed to the ground, or to the sea, will appear again, or any thing else in the place of it." With respect to the revival of seed that has been put into the ground, it is well known, that it is *not the same gross earthy substance* of the seed, which grows up in the form of a new plant or tree, but only the spirit within it, which accumulates *fresh matter* from the juices of the soil in which it is sown. Hence Paul, in the very next verse to that which you mention, says, "And that which thou sowest, *thou sowest not that body which shall be*, but bare grain, it may chance of wheat, or of some other grain." This is a true emblem of man's resurrection; the material body, which is laid in the grave, forms no part of that spiritual and substantial body, with which man rises; but the spirit, which is within the material body, quits it after death, and then man lives as a man in all respects as before,
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only in a more perfect state, in consequence of being disencumbered of the gross body of clay. You therefore do justice to the members of the New Church, when you report as their belief, that "nothing that is ever committed to the ground, or to the sea, will ever appear again:" but you by no means do justice to their sentiments, when you represent them as holding, that "nothing else is to appear in the place of it."

"As to the passage in Apoc. xx. 13, where it is said, that the sea gave up the dead which were in it, it has no respect whatever to the *sea* in the natural world, or to the dead bodies which have been there consigned. This indeed may appear even from the circumstance, that no notice is taken of the bodies which have been committed to the *earth*, although the number of these latter immensely exceeds that of the former, comprising in fact the general bulk of mankind. But it is still more plain from the words immediately following those above quoted, viz. "*And death and hell delivered up the dead which were in them.*" And again, ver. 14, "*Death and hell were cast into the lake of fire.*" If we take these last words in their mere literal sense, we shall be under the necessity of supposing, that *hell shall be cast into hell*, which is a manifest absurdity. And if hell deliver up the dead, in order to present them before the judgment-seat, it will follow, that some men are consigned to hell, immediately on their death, not only before sentence of condemnation is passed upon them, but even before they are arraigned at the bar, and tried; which is utterly inconsistent with every principle of justice, whether human or divine. This doctrine, moreover, is particularly unfavourable to the scheme which you have adopted, respecting the state of souls after the death of the body; for you suppose, that then the life of man becomes extinct, and that he neither goes to heaven nor to hell, until the arrival of a certain grand but awful day, usually called the end of the world, and day of judgment, when souls and bodies are to be re-united, and for
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the first time either raised to heaven, or thrust down into hell. (*)

“That man, however, rises again immediately after death, is evident from many passages in the Word, particularly the following: “Jesus said to the thief on the cross, Verily I say unto thee, *To-day* shalt thou be with me in paradise,” Luke xxiii. 43. The same also appears from what the Lord said concerning Dives and Lazarus, that Dives went to hell, and thence conversed with Abraham; and that Lazarus went to heaven; and all this while men were still living in the world, consequently before what is generally understood by the day of judgment: for when Dives intreated Abraham to send Lazarus from the dead to warn his brethren, Abraham answered, “If they hear not Moses and the prophets, neither will they be persuaded though one *rose from the dead*,” Luke xvi. 31. It is further written, “I am the God of Abraham, and the God of Isaac, and the God of Jacob. *God is not the God of the dead, but of the living*,” Matt. xxii. 32. Hence it appears, that Abraham, Isaac, and Jacob, notwithstanding the death of their bodies, are still alive. The angel likewise said unto John, who fell down to worship him, “I am *thy fellow-servant, and of thy brethren the prophets*,” Apoc. xix. 10. Chap. xxii. 9: a demonstrative proof this, not only that man lives as a man after death, prior to the
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(*) It is to be noted here, that the Trinitarians differ from the Unitarians on this subject; and, instead of maintaining with Dr. Priestley, to whom the above was addressed, that the soul and body both sleep together in death, and that the life of each will continue dormant or extinct until the last day, they are rather disposed to believe, that departed souls float about the atmosphere as so many shades, vapours, exhalations, or puffs of wind, without any thing human or substantial about them. “How (say they) can a mere soul see, if it has no eye? how can it hear, if it has no ear? or how can it speak, walk, eat, drink, or perform any other function proper to a man, since it is deprived of that material frame, and those bodily organs, whereby alone such acts can be done?” Thus, instead of considering the soul or spirit of a man to be the real man himself, they regard it as a kind of ethereal or vital principle, without shape or substance, annexed to the body; when in fact the material body is merely a kind of appendage to the spirit, and that only for a very short season, to enable it to perform the various uses and duties of natural life.

general judgment, but also that angels are of the human race, being no other than deceased men. So again, when Jesus was transfigured before Peter, James, and John, there appeared unto them "*Moses and Elias* talking with him," Matt. xvii. 3. And in the Acts of the Apostles, chap. x. 30, Cornelius said, I prayed in my house, and behold, *a man* stood before me in bright clothing;" which same man is called *an angel* of God, ver. 3, 7, 22.

"When a proposition is clearly proved, it is unnecessary to urge further arguments on the same subject. I shall therefore conclude my remarks on the resurrection, by briefly shewing who are the persons meant by the living, and who by the dead, that are to be judged at the last day; for I observe you all along take the account of the judgment according to the first and lowest sense of the words, when yet, to be truly rational in our conceptions, we ought to elevate our minds to their highest sense, and thus from the letter ascend to the spirit. All who die in a state of regeneration, are in the language of Scripture called *living men*; but all who depart in an unregenerate state, are termed *dead*. Both descriptions of men will be judged; the former, as having the spirit of true life within them, to life eternal; but the latter, as being destitute of that life, to death eternal: life eternal is the life of angels in heaven; but death eternal is the life of devils in hell. The Lord alone knoweth the true state of every man; therefore the Lord alone is the judge of every man; and he will give to every one according to his works, whether they have been good or bad. This is what is meant by judging the living and the dead, good and evil being the only proper distinction between life and death, as invariably set forth in the Word of God." (*)

(*) See *Letters to Dr. Priestley*, p. 327 to 337.

SECTION XII.

1. *The absurd and ridiculous Notions, which prevail concerning the Last Judgment.*—2. *The State of Man after Death.*—3. *The true scriptural Doctrine of the Last Judgment; shewing, that the Judgment predicted in the Gospels, and in the Apocalypse, is already accomplished in the spiritual World.*—4. *The particular Judgment of Individuals after Death.*—5. *The supposed Destruction of the Heavens and the Earth by Fire, a gross Error, arising from Ignorance of the Meaning of the Term Fire, as used in the Sacred Scriptures.*



1. PREVAILING ERRORS CONCERNING THE LAST JUDGMENT.

MR. Pike, p. 20, next charges Swedenborg with denying a general judgment, which is to be accompanied with the destruction of the visible heavens and the habitable earth. But as he does not by any means give a fair account of what that enlightened author has written on the subject, it may be expedient to state not only his views, but the opinions commonly entertained concerning the last day; as by contrasting the one side with the other, the unprejudiced reader will be the better enabled to discover the truth.

“The prevailing opinion at this day in all churches is, that the Lord, when he shall come to the last judgment, is to appear in the clouds of heaven with angels, and the sound of trumpets, and to gather together all who dwell on the earth, and at the same time all that ever died, and to separate the evil from the good, as a shepherd separateth the goats

goats from the sheep ; and that then he will cast the evil, or the goats, into hell, and raise up the good, or the sheep, into heaven : And further, that he will at the same time create a new visible heaven, and a new habitable earth, and on this new earth will make to descend a city, which is to be called the New Jerusalem, and is to be built according to the description given in the Revelation, chap. xxi. viz. of jasper and gold, and the foundations of it's walls to be of every precious stone, and it's height, breadth, and length equal, each twelve thousand furlongs ; and that the elect are to be gathered together into this city, as well those that are alive, as those that have died since the creation of the world ; and that the latter will then return into their bodies, and enjoy everlasting bliss in that magnificent city, as in their heaven. This is the prevailing opinion at this day, in all Christian churches, concerning the coming of the Lord, and the last judgment.

“ In regard to the state of souls after death, both generally and particularly, the common belief at this day is, that human souls are mere airy beings, of which it is impossible to form any idea but as of a vapour or exhalation ; and that in consequence of this their state and nature, they are reserved to the day of the last judgment, either in the middle of the earth, or in the *limbus* (*) of the ancient fathers. But on this point there are various opinions : some suppose, that they are ethereal or aerial forms, and thus that they are like ghosts and spectres, and that certain of them dwell in the air, others in woods, and others in waters. Some again suppose, that the souls of the deceased are translated to the planets, or to the stars, and have abodes allotted them therein : and
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(*) A place in the spiritual world just over and contiguous to the hells, was called by the ancient fathers *limbus*, meaning that it was the margin or frontier of the hells. The Roman Catholics consider it the place, where the deceased patriarchs resided till the coming of our Saviour ; and also where they go, who die without baptism. From this is derived the phrase *in limbo*, to denote a state of imprisonment.

some again, that after a thousand years they return back into material bodies. But the general notion is, that they are reserved till the time, when the whole firmament, together with the terraqueous globe, shall be destroyed ; and that this will be effected by fire, either bursting from the center of the earth, or cast down from heaven as a general blaze of lightning ; and that then the graves will be opened, and the souls that were reserved will be clothed again with their bodies, some in a lower region, some in a higher, because the height of the city is to be twelve thousand furlongs, like it's length and breadth, Apoc. xxi. 16.

“ When a clergyman or layman is asked, whether he firmly believes all these things, as that the antediluvians, together with Adam and Eve, and the post-diluvians, together with Noah and his sons, and also that Abraham, Isaac, and Jacob, together with all the prophets and apostles, in like manner as the souls of all other men, are still reserved in the middle parts of the earth, or flying about in the ether or air ; and also whether he believes, that their souls will be again clothed with their bodies, and enter into connection again with carcases eaten by worms, by mice, by fish, or (as in the case of Egyptian mummies) by men, and with skeletons parched in the sun, and reduced to powder ; if clergymen or laymen, I say, be asked whether they believe all this, or whether such conceits are not mere paradoxes, which like all other contradictory notions are dispelled and dissipated by right reason, some of them make no reply to such questions ; some insist, that such points are matters of faith, and that the understanding ought to be kept in obedience thereto ; some again argue, that not only these things, but also many others, which are above the comprehension of reason, are of the divine omnipotence ; and when they mention faith and omnipotence, sound reason is set aside, and either disappears like a thing annihilated, or becometh like a spectre, and is called a thing unsound. To this they add, Are not such things agreeable to the Word ? and ought not that to be

be the rule and measure of whatever we think or speak?"
Tr. Chr. Rel. 768, 769, 770.

Such appears to be the commonly received opinion concerning the state of man after death, and the last day, when the universe, though the workmanship of consummate wisdom, is expected to be burnt up, and destroyed by the same Omnipotent Hand that brought it into existence. Let us now see the contrast of this sad and dismal picture in the language of soberness and truth, as drawn by the same author, Emanuel Swedenborg.

2. THE STATE OF MAN AFTER DEATH.

"The Word, as to the letter, is written according to appearances and correspondences, and therefore there is a spiritual sense contained in every part of it, in which sense truth appears in it's own proper light, whilst the sense of the letter is in a kind of shade. Wherefore lest the members of the New Church, like those of the Old, should wander in the shade of the literal sense of the Word, particularly in regard to heaven and hell, and to a life after death, and to the coming of the Lord, it hath pleased the Lord to open my spiritual sight, and thereby to let me into the spiritual world, and not only to converse with spirits and angels, and with my relations and friends, nay, with kings and princes, who have departed out of the natural world, but also to see the stupendous things of heaven, and the miserable scenes of hell, and thus to be convinced that man doth not live after death in any hidden caverns of the earth, or fly about blind and dumb in air, or in an empty void, but that he liveth as a man in a substantial body, and in a much more perfect state if he goeth among the blessed, than he lived before in a material body. To prevent therefore man's plunging himself deeper into a false opinion concerning the destruction of the visible heaven and the habitable earth, and thereby concerning the spiritual world, in consequence of that ignorance

which at this day is the true source of naturalism and atheism, and to prevent such naturalism and atheism from spreading and affecting man's external mind, wherein his speech originates, as they have begun to affect and to take root in the rational mind, especially amongst the learned, the Lord hath enjoined me to publish some of the various things that I have seen and heard, as well in relation to heaven and hell, as to the last judgment; and also to unfold the Apocalypse, which treats of the Lord's coming, and of the former heaven, and of the New Church, and of the Holy Jerusalem; from the reading and understanding whereof every one may see what is there meant by the coming of the Lord, and by the New Heaven, and by the New Jerusalem." *Tr. Chr. Rel.* 771.

3. THE TRUE SCRIPTURAL DOCTRINE OF THE LAST JUDGMENT.

The same author, writing particularly on the subject of the last judgment, has clearly shewn from the Sacred Scriptures, that several judgments have taken place since the creation; and that they were each accomplished in the spiritual world, where men are collected together, at the close of their respective churches. He also in the most solemn manner declares, that the judgment predicted in the Gospels, and in the Apocalypse, was actually performed in the year 1757, he being an eye-witness of the same. See *Last Judg.* 45, 46. *Tr. Chr. Rel.* 115, 772. But that such an assertion may not pass unheeded, or be set down as a proof of a deluded mind, let the following considerations (chiefly extracted from the author's *Letters to Dr. Priestley*) be carefully attended to, and the reader will find good reason to pause before he pronounces a rash or unfavourable opinion; since the events, which are now taking place in the moral world, must owe their origin to an adequate cause, and that cause must be a spiritual one, because all effects in the natural world are produced from causes in the spiritual world.

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The great change that took place at the time of the Lord's first coming, consisted not so much in the adoption of any new external forms of worship, as in a *new capacity* men received for understanding the interior things of heaven and the church. Every thing before was typical or representative; but when He came, of whom all the Scriptures testify, and to whom they all referred, then the whole cloud of shadows and representatives, that veiled the light of the sun, disappeared, and the minds of men received new illumination, as it is written, "The people, that walked in darkness, have seen a *great light*; they that dwell in the shadow of death, upon them hath the *light* shined," Isa. ix. 2.

A similar change has taken place in the minds of men since the year 1757, the period when (according to Baron Swedenborg) spiritual liberty was restored by the accomplishment of the last judgment in the spiritual world. And it may even be seen in the evident decline of ecclesiastical power, particularly in Roman Catholic countries. It may be seen in the general spirit of free inquiry that now pervades the world; in the comparatively timid proceedings of the inquisition, in those countries where it is not yet abolished; in the suppression of monasteries; in the pope's silent and humble resignation of those more than regal powers, which his predecessors had usurped and impiously exercised over kings and princes; in the benevolent exertions of the friends of humanity for the abolition of slavery; in the new and successful institutions for the gradual instruction and reformation of the poor; in the improved regulations of prisons, and numerous other instances of national police; in the humane societies formed for the recovery of persons apparently dead; in the extraordinary and indeed astonishing discoveries lately made in almost every science and useful art; in the voluntary associations of men of all sects and parties for the purpose of circulating and disseminating through the world, without note or comment, the Sacred Scriptures of divine truth in all languages; and, lastly, it may be seen plainly and decidedly in the actual commencement of the New Church, called the
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New Jerusalem, whose members require no miracles to convince them of truth, being in possession of what is a thousand times more excellent and satisfactory, namely, the true interpretation of the Scriptures, supported by clear and rational evidence. A community of this kind, rising up in the present day, and spreading itself over the face of the whole earth, is the most undeniable proof of Baron Swedenborg's assertions concerning the new light and liberty that has risen on mankind; for being a matter of fact, it bears down by it's own weight ten thousand arguments of opposition.

But exclusive of these reasons for believing, that the judgment, spoken of in the Scriptures, is already accomplished, there are others of considerable weight, amounting to little less than a kind of demonstrative proof. When mention is made of the last judgment in the Word of God, it is generally represented as an event, which is to be succeeded by an extraordinary degree of illumination, and knowledge of divine things, vouchsafed to the human mind, by means of a new revelation. Thus the coming of the Son of Man is compared to "*lightning shining out of the east*," Matt. xxiv. 27. After the judgment of the great whore, John says, "I saw *heaven opened*, and behold, a white horse: and he that sat upon him was called the *Word of God*," Apoc. xix. 11, 13; evidently alluding to the understanding of the spiritual sense of the Sacred Scriptures, which was to take place after the judgment. The same is further described in chap. xxi. by the new heaven and the new earth, and the holy city New Jerusalem coming down from God out of heaven: which event, as it is now taking place, is a full proof, that the last judgment, according to the Scriptures, has been already performed, the one coming to pass as the certain consequence of the other.

By the Scriptures we are informed, that several general judgments have taken place, prior to that of which we are now speaking, and which is stated to have been accomplished in the spiritual world in the year 1757. The first was the last judgment of the *Most Ancient Church*, when all charity
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and faith perished, and which is described in Genesis by the flood. At that time, according to the language of the Sacred Scriptures, heaven and earth passed away, in other words, the internals and externals of the church perished, and a new heaven and a new earth were created, that is, a new church, which succeeded the former, and may be called the *Ancient Church*. The last judgment of this second general church, which included many particular churches, was when it came to it's consummation by the many idolatries, to which it gave birth. Immediately after this was raised up the *Representative of a Church* among the posterity of Jacob; the last judgment upon which, and upon the remains of former churches, took place at the time of the Lord's first coming into the world. The prophet Isaiah speaks of this judgment, to be accomplished by the Lord, in the following terms: "Who is this that cometh from Edom, with dyed garments from Bozrah, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. I have trodden the wine-press alone: *I will tread them in mine anger, and trample them in my fury*; and *their blood* shall be sprinkled upon my garments, and I will stain all my raiment. For the *day of vengeance* is in my heart, and the *year of my redeemed* is come," Isa. lxiii. 1, 3, 4. Hence it appears, that judgment and redemption commence at the same time.

The Lord himself also, when he was in the act of fulfilling the ancient prophecies, and executing the judgment, says, "*Now is the judgment of this world; now shall the prince of this world be cast out*," John xii. 31. Again, "*For judgment I am come into this world*," John ix. 39. In another place, "Verily verily I say unto you, The hour is coming, and *now is*, when *the dead* shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority *to execute judgment also*, because he is the Son of Man," John v. 25, 26, 27. And again, "Be of good cheer, *I have overcome the world*," John xvi. 33.

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From these and similar passages it is evident, that a day of judgment is not spoken of in the Scriptures, as an event which has never yet in any former period taken place, or as decisive of the fate of every individual of the human race; for we find, that the Lord, when on earth, actually accomplished a judgment, not upon the whole race of mankind, but only upon a certain number of those who were deceased, and consequently in the spiritual world.

That the habitable earth was not to be destroyed at the time of the last judgment, is plain from the Lord's words in Luke, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and *the other shall be left*. Two women shall be grinding together; the one shall be taken, and *the other left*. Two men shall be in the field; the one shall be taken, and *the other left*," Luke xvii. 34 to 36. Here the last time of the church is called night, because there is no genuine faith or truth remaining, in consequence of there being no true spiritual charity: but that the world would not then be destroyed, is plainly declared by the circumstance of some being left, while others are removed. The same doctrine may be confirmed from the following passages: "Jehovah built his sanctuary like high palaces, like the earth which he hath established *for ever*," Ps. lxxviii. 69. "Thou hast established the earth, and it *abideth*," Ps. cxix. 90. "One generation passeth away, and another generation cometh: but the earth *abideth for ever*," Eccles. i. 4.

These considerations sufficiently prove, that the doctrine of the New Church, respecting the last judgment and the second advent of the Lord, is perfectly consistent with the Word of God; while all those systems, which suppose the destruction of the universe as the necessary consequence of that event, can be considered in no other light, than as so many idle dreams, and dreadful chimeras, calculated to frighten mankind, and to inspire them with no one useful or rational sentiment, but on the contrary with dismal expectation and useless alarm.

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The end of creation is the formation of an angelic heaven out of the human race, which, as an image of the Creator, may bear some respect to his infinity, his immensity, and his eternity. But this respect to infinity, immensity, and eternity, would cease, were the habitable earth to be destroyed at the day of the last judgment: for then by a period being put to the procreations of mankind, the extent of heaven, together with the number of it's inhabitants, would be limited. Whereas it is highly reasonable to suppose, that, as the human mind, which is a heaven in it's smallest form, increases in perfection according to the plurality of it's knowledges, so the angelic heaven will likewise advance in perfection, and thus more and more resemble it's Creator, according to the perpetually increasing number of it's inhabitants. Hence the doctrines, which ascribe to the Divine Being an end worthy of himself in the creation of the world, by making provision for the perpetual generations and eternal successions of mankind, must be the most rational in themselves, as well as most conformable to divine revelation, when properly understood.

4. THE PARTICULAR JUDGMENT OF INDIVIDUALS AFTER DEATH.

It may be supposed, and indeed has been charged upon the members of the New Church, that, according to their views, since the last judgment is already past, no future judgment is now to be looked for. But this is not a true representation of their belief: for though they give full credit to what Baron Swedenborg asserts with respect to the last *general* judgment, spoken of in the Gospels and the Apocalypse, which was executed in the spiritual world in the year 1757, yet they are well assured by the testimony of the Scriptures throughout, that every man *in particular* will be judged immediately after death, and that he will then be rewarded according to the deeds done in the body, whether they have been good or evil. The last judgment they consider to be of various signification, general, particular, and

singular; *general*, as having respect to the end of a church; *particular*, in reference to the death of individuals; and *singular*, so far as the future state of man is to be determined by every thought and affection, every word and work of his past life. (*)

General judgments, as already observed, have frequently taken place, and always at the end of the several churches, which have heretofore existed. These judgments are also described in different parts of the Sacred Scriptures. But as the New Church, now establishing by the Lord, is to be the crown of all churches, and to endure for ages of ages, there is reason to believe, that the judgments hereafter will be particular, and not general; since those who have made an external profession of religion, without living uprightly and conscientiously according to it's precepts, are no longer suffered, as before, to congregate in large bodies in the spiritual world, to mix in society with the truly pious, like goats among sheep, nor to affect a heavenly state and dominion, as others did, who formed the first heaven and the first earth, which passed away, Apoc. xx. 11. Chap. xxi. 1.

5. THE SUPPOSED DESTRUCTION OF THE HEAVENS AND THE EARTH BY FIRE, A GROSS ERROR.

It was observed above, that the visible heavens and the habitable earth are not to be destroyed at the time of the last judgment, neither the first nor the second coming of the Lord being for any such purpose. What then, it may be asked, is to be understood by those passages in the Apostolic Epistles, which seem to intimate, that, as the old world perished by water, so the present frame of creation is to be consumed by fire? The following are quoted by Mr. Pike, p. 20, and he no doubt thinks them unanswerable. "The heavens and the earth, which are now, are *reserved unto fire* against the day of judgment. The day of the Lord will come

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(*) See *Letters to Dr. Priestley*, p. 315.

as a thief in the night; in which the heavens being *on fire* shall be *dissolved*, and the *elements shall melt with fervent heat*; the earth also, and the works that are therein, shall be *burnt up*. Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be?" 2 Pet. iii. 7, 10, 11. A passage from the Word, though not adduced by Mr. Pike, is also thought by many to countenance the same idea. The prophet says, "Behold, the day cometh, that shall *burn as an oven*, and all the proud, yea, and all that do wickedly, shall be *as stubble*, and the day that cometh shall *burn them up*, saith Jehovah of hosts," Mal. iv. 1. On these and perhaps a few other examples of the ancient mode of describing spiritual and moral events, are founded all those romantic and child-terrifying notions about the end of the world, so universally entertained by grave divines, poets, and commentators of almost every class, who in the frensy generated by their fears, have asserted, that

"The cloud-capt tow'rs, yea the whole earth itself,
With all that it inherit, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind."

It is, however, time that an end should be put to these wild prognostications, and that the children should be permitted to sleep quietly in their beds. But as this purpose can only be effected, by first pointing out the consequences of abiding in the mere letter, and then shewing the true sense, in which the passages above cited from the Word and the Epistle of Peter are to be understood, the following observations are submitted to the judgment of the candid and unprejudiced reader.

The prophet Malachi announces the approach of a day, that shall *burn as an oven*, and he calls it "the great and dreadful day of Jehovah," in which the wicked shall be *burnt up as stubble*. But the day, of which he speaks, is evidently that of the Lord's first advent into the world; for in the same chapter the birth and office of John the Baptist, under the character of Elijah the prophet, and as the immediate fore-

runner of the Messiah, are plainly predicted; and it is added, that "he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest the Lord come and *smite the earth with a curse*," ver. 6. And in ver. 2 the godly are comforted with the promise, that "to them the sun of righteousness shall arise with *healing in his wings*." Now I would ask, Was it literally true, that the day *burned as an oven*, at the period here alluded to by the prophet? Was the earth in a state of *conflagration* at that time? Or were the wicked literally *burnt up with fire*, and *consumed* as mere stubble? On the contrary, is it not plainly enough stated, that, notwithstanding the fire which would then rage, still the earth would be preserved, and not smitten with a curse?

It is again written, "Behold, the day of Jehovah cometh, cruel both with wrath, and fierce anger; the stars of heaven, and the constellations thereof, *shall not give their light*; the sun shall be *darkened* in his going forth, and the moon *shall not cause her light to shine*. I will *shake the heavens*, and *the earth shall remove out of her place*, in the wrath of Jehovah, and in the day of his fierce anger," Isa. xiii. 9, 10, 13. "The earth is *utterly broken down*, the earth is *clean dissolved*, the earth is *moved exceedingly*, the earth shall *reel to and fro* like a drunkard; then the moon shall be *confounded*, and the sun *ashamed*, when Jehovah of hosts shall reign in mount Zion and in Jerusalem," Isa. xxiv. 19, 20, 23. "The sun shall be turned into *darkness*, and the moon into *blood*, before the great and terrible day of Jehovah come," Joel ii. 31. The Psalmist also says, "The earth and all the inhabitants thereof are *dissolved*," Ps. lxxv. 3. Here again it may be asked, Was it literally true, that at or immediately preceding the coming of the Lord the sun was *darkened*, the moon turned into *blood*, and the stars of heaven *refused to give their light*? Were the visible heavens put into a state of extreme *agitation* or *concussion*, at the time spoken of? Was the earth *utterly broken down*, *clean dissolved*, and *moved out of it's place*, *reeling to and fro* like a drunkard? Or was there ever a period when the earth and all it's inhabitants

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were literally *dissolved*? Yet this is the language of the Holy Word; and we must believe, that all these things literally occurred, if the doctrine maintained by the opponents of the New Church be true, that the expressions used in Scripture are to be interpreted according to their obvious meaning, and not according to their spiritual signification.

The same remarks will apply to the passage quoted from Peter's Second Epistle, which, in imitation of the literal sense of the Word, and probably in language borrowed from a writer much more ancient than himself, (*) speaks of the heavens and the earth being *reserved unto fire* against the day of judgment, when they, together with all things in them, are to be *burnt, dissolved, and destroyed*. We proceed, therefore, to explain what is really meant by the heavens and the earth, which are to be destroyed at the last day, and what by the fire, which is to burn and consume them.

Nothing is more common in the Sacred Scriptures than to describe the things relating to the church by those which appear in nature, such as the sun, the moon, the stars, the heavens, the earth, fire, water, rain, mountains, hills, valleys, rivers, trees, &c. each of which terms is expressive of something spiritual in man, either of a superior or of an inferior quality. And it is observable, that the same terms have a two-fold application, according to the nature of the subject treated of, being sometimes used to denote states of good and truth, and at other times the opposite states of evil and falsehood. Thus, when a new church is to be raised up instead of a former, which has perished, it is written, "Behold, I create *new heavens*, and a *new earth*; and the *former* shall not be remembered, nor come into mind," Isa. lxx. 17. Apoc. xxi. 1; where the *heavens* denote the *internals* of the church, and the *earth* it's *externals*. So again *fire* is a term used to denote, in a good sense, *love, warmth of affection, ardent desire, fervent zeal*, &c. and in an opposite sense, *wrath, anger, fury, hatred, lust*, and every state of *mental irritation*.

(*) See a note on this subject, p. 40.

tion. In the former sense, the Word of the Lord is compared to fire in Jeremiah: "Is not my word like as a *fire*? saith Jehovah," Jer. xxiii. 29; meaning that it is full of love and mercy to the human race. The same divine love of the Lord, in itself perpetual and eternal, was represented by the fire upon the altar, which was kept continually burning, Levit. vi. 12, 13. And it is also in reference to the same divine love, that the Lord is said to "baptize with the Holy Spirit, and with *fire*," Matt. iii. 11. Luke iii. 16. In an opposite sense, fire and it's destructive effects are thus spoken of in Isaiah, "*Wickedness burneth as the fire*: it shall *devour* the briers and thorns, and shall *kindle* in the thickets of the forest, and they shall mount up like the lifting up of *smoke*: the people shall be as the *fuel of the fire*: no man shall spare his brother," Isa. ix. 18, 19. The perverse state of the church from a principle of self-love, in conjunction with the inordinate love of the world, is here described by fire kindling and devouring, and by the lifting up of smoke. In the same sense it is said, "Upon the wicked shall Jehovah rain snares, *fire*, and brimstone, and an horrible tempest," Ps. xi. 6; meaning, not that such literal judgments shall be inflicted by the Lord, but that the wicked, by their own evils of life, will bring upon themselves the spiritual calamities signified by snares, fire, brimstone, &c. The fire of hell is no other than infernal love, with all the odious passions, lusts, and concupiscences, which agitate and torment the minds of those, who become their willing subjects. It is in reference to such turbulent and disorderly states, accompanied by the punishments to which they lead, and not to any natural or elementary fire, that the prophet asks, "Who among us shall dwell with the *devouring fire*? who amongst us shall dwell with *everlasting burnings*?" Isa. xxxiii. 14.

From all these considerations it may now plainly appear, that wherever mention is made, in the Word, of the day of Jehovah burning as an oven, or in the Epistles, of the heavens being dissolved by fire, and of the earth and the
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works that are therein being burnt up and consumed, we are uniformly to understand, that it is the end or destruction of the church which is thus described, the internals of which, or the heavens, are consumed by various lusts and concupiscences, and the externals, or the earth, by the same lusts breaking forth into outward act, and producing manifest evils of life ; in consequence of which it becomes necessary, that new heavens and a new earth should be formed, in other words, that a new church should be raised up by the Lord, which should both internally acknowledge and worship him, and externally live in conformity to his divine laws. By the elements, again, melting with fervent heat, we are to understand, not the dissolution of the first principles of nature, which give consistency and stability to the works of outward creation, but the destruction and extinction of the first elements or constituent principles of the church, which are love to the Lord, and love to our neighbour, together with the great truths of the Holy Word, on which they are founded, and without which neither the angelic heavens above, nor the church on earth below, can for a moment exist.

SECTION XIII.

1. *The Second Coming of the Lord, though expected by many to be in Person, is proved to be in Spirit, that is, in the Opening of his Holy Word.—2. And such Second Coming is effected through the Instrumentality of Emanuel Swedenborg.*
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1. THE SECOND COMING OF THE LORD NOT IN PERSON,
BUT IN SPIRIT.

MR. Pike's next objection, p. 21, refers to the second coming of the Lord, which is said to be "denied by Swedenborg," though he is avowedly the first to proclaim, that it has already taken place, according to the true and only sense in which that great event can be scripturally and rationally understood. The question is, Whether the second coming of the Lord was to be *in person*, like his first appearance, or *in spirit*, that is, in the divine truth of his Holy Word, which is one with himself. Mr. Pike, with the late Dr. Priestley, and other literal interpreters of Scripture, holds the former opinion, while the more enlightened and judicious Baron Swedenborg maintains the latter.

Among the passages urged in favour of a personal coming are the following: "The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works," Matt. xvi. 27. "The Son of Man shall come in his glory, and all the holy angels with him; and before him shall be gathered all nations," Matt. xxv. 31, 32. "This same Jesus, who is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven," Acts i. 11. "The Lord himself shall descend from heaven with a shout, with
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the voice of the archangel, and with the trump of God," 1 Thess. iv. 16. From these and similar passages it is inferred, that the Lord will appear personally in the clouds of heaven in great pomp and splendour, to judge the assembled race of mankind at his bar, with all the formalities attendant upon human courts of justice; and that the whole earth and ocean shall at the same time be summoned to yield up the bodies which they contain, in order that they, together with the souls their former tenants, may be adjudged either to eternal life or eternal death. But as these vague and incoherent notions have been already sufficiently exposed in the preceding remarks on the resurrection and last judgment, nothing more shall be said on that subject on the present occasion. Let the following more rational views of the Lord's second advent engage the attention of the reader.

The doctrine of the New Church, deduced from the Sacred Scriptures, and so intelligibly laid down in the writings of Emanuel Swedenborg, concerning the second coming of the Lord, is this, That, according to the laws of divine order, the Lord cannot come *in person* into the material world, because since his ascension into heaven he is in his Glorified Humanity; and in this Humanity, although it is omnipresent, he cannot be seen by any man, unless his spiritual eyes be first opened, as was the case with all who saw him after his resurrection: for, as a material eye can see nothing but matter, so the Lord's glorified body being divinely substantial, and not material, can only be seen by a spiritual eye. Hence, when the Lord manifested himself to his disciples after his resurrection, it is written, that "*their eyes were opened*, and they knew him; and he vanished out of their sight," Luke xxiv. 31. So when the women went to the sepulchre on the morning of the resurrection, they saw angels sitting there, whom yet it was impossible to see with the eyes of their natural bodies, but only with the eyes of their spirits. The case was similar with Elisha's young man, who, as soon as his spiritual eyes were opened, and not before, saw a great variety of objects in the spiritual world,

viz. "horses and chariots of fire round about Elisha," 2 Kings vi. 17. From these considerations then it is plain, that a material eye cannot see spiritual objects, still less a divine object, such as the glorified body of the Lord. But although the Lord cannot, consistently with divine order, come personally into the world, as he did at the period of his first advent, (being then in an infirm body of material flesh and blood, whereas now his body is altogether divine,) yet he can make his appearance in his Word, which being the divine truth proceeding from himself, is in this respect the same as himself. We therefore read, "In the beginning was the Word, and the Word was with God, and *God was the Word*," John i. 1.

Much stress, however, appears to be laid on that passage in the Acts, above quoted, where the angel says, "This same Jesus, who is taken up from you into heaven, shall so come, *in like manner as ye have seen him go into heaven*:" and it is concluded, that, as his ascent was personal and visible, his return will be the same, personal and visible also. In answer to this, let it be observed, and particularly attended to, that the whole passage, from which the objection is drawn, is the record of a transaction that occurred, *not in the natural, but in the spiritual world*: for, as has been already proved, the Lord never was, nor could be, seen after his resurrection, by the material eyes of any man. He was then in the lower parts of the spiritual world; consequently his personal ascent must have been from *thence* into heaven, and not from the material world, which he had left forty days before, viz. at the time of his resurrection. Besides, there are clouds in the spiritual world, equally as well as in the natural world; and the clouds of the former are more properly called the *clouds of heaven*, than the latter, which in fact are nothing but the *clouds of the earth*. It is evident, therefore, that what the angels said of Jesus returning from heaven in like manner as he went up into heaven, ought to be understood as alluding to his appearance in the *spiritual world*, at the time of his second coming, and not to
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any personal appearance in the *natural world*. To men on earth, who are enlightened so as to discern the spiritual sense of the Scriptures, the Lord appears as divine truth: but to those inhabitants of the spiritual world, who in heart acknowledge him as the only God of heaven and earth, he not only manifests himself in the character of divine truth, but also occasionally presents himself in person, descending in the same glorious manner, as the men of Galilee saw him ascend. And thus the event, which the angels foretold, hath actually taken place.

That the above passage in the Acts of the Apostles cannot with propriety be understood in any other sense, than that already explained, may further appear from this consideration, that the Lord's ascension was visible only to his followers, whose eyes were opened, and not to the Jews at large. Now if he is to come again *in like manner*, as is expressly declared, it follows, that his second advent will be witnessed and acknowledged, not by the bulk of mankind, but (as before, so now again) by his followers only, whose spiritual eyes or understandings are opened to discern him in his Word. And all such, in consequence of clearly comprehending the meaning of John, when he says, that God was the Word, will see that the Lord's advent in his Word, consisting of a revelation of it's internal contents, is neither a mere figure nor an emblem, as some may call it, but a divine reality. (*)

2. THE LORD'S SECOND COMING EFFECTED THROUGH THE INSTRUMENTALITY OF EMANUEL SWEDENBORG.

“But,” says Mr. Pike, p. 21, “follow Swedenborg one step further, and you come to the highest pitch of his impiety.” And wherein consists the impiety here spoken of? Why, according to the accuser's own statement, in the Baron's

(*) See *Letters to Dr. Priestley*, p. 303 to 309.

ron's assertion, that "the second coming of the Lord is in order to separate the evil from the good, that they may be saved who have believed and who do believe on him, and that of them may be formed a new angelic heaven, and a new church on the earths; that without this coming no flesh can be saved; that it is effected by a man, before whom he hath manifested himself in person, and whom he hath filled with his spirit to teach the doctrines of the New Church by the Word from him; and that this man is no other than Emanuel Swedenborg himself." Now can any person seriously believe; that it is impious to assert, that the coming of the Lord is for the purpose of saving such as believe in him, and of forming a new church both in the spiritual and in the natural world, when it is so plainly declared in the Sacred Scriptures, that he comes not to destroy, but to build up; not to condemn, but to save? Or is it any proof of wickedness to say, that the Lord is about to form a new heaven and a new church, when it is expressly announced by John in the Revelation, that he saw "a new heaven and a new earth, and the holy city, New Jerusalem, coming down from God out of heaven?" Yet this is a part of the charge, which Mr. Pike has unwittingly brought against one of the best and most pious of men.

The chief ground of complaint, however, appears to be, the solemn declaration of Swedenborg, that the Lord manifested himself to him in person, and commissioned him to teach the doctrines of the New Church by the Word from him; and further, that the spiritual sense of the Word being laid open, and the divine presence therein being thus made known to the world, through the instrumentality of a chosen servant, constitute the second coming of the Lord. This Mr. Pike considers to be the height of arrogance, presumption, and impiety; being in his opinion tantamount to the Baron's setting himself up as the subject of prophecy, in the place of the Lord himself! just as if an humble acknowledgment that he was only a *servant*, or *instrument* in the Lord's hands, was equivalent to his laying claim to the honour due
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unto his Divine *Master*! Such perversity of judgment would equally condemn prophets and apostles for acting and speaking in the name of their God, though at the same time they declared they were merely *instruments* and *ministers* appointed to perform the divine will.

Without further noticing the ironical sneers, in which Mr. Pike indulges himself on the subject, our time may be more usefully occupied in pointing out to the candid reader the true ground and reason why so great an event, as the second coming of the Lord, should necessarily require to be effected through the instrumentality of a man. It has been already proved, that the Lord cannot, without a manifest breach of divine order, make his appearance in the world in the way and manner expected by Mr. Pike and many others; but that he is to come in spirit, not in person; that the clouds, in which he will appear, are the literal sense of his Word; and that the power and glory, by which he will be accompanied, belong to it's internal or spiritual sense. This being the case, he must of necessity commission some man, placed for the purpose under a high degree of illumination, to open or explain his Word, to teach the genuine doctrines of divine revelation from him, and thus to present the Lord in spirit and in truth before the eyes of all who are disposed to receive and acknowledge him. There appears no other possible mode, whereby divine truth can be published and propagated in the world, than through the agency or instrumentality of man: and therefore in all ages since the first going forth of the Word, even unto the present day, instruments have been employed by the Lord to make known his will, and human means have been made subservient to divine ends. Thus we read, that when Jehovah gave the law upon mount Sinai, he commissioned Moses his servant to stand between him and the people, Deut. v. 5; and though he was himself present in the midst of the fire and smoke that overhung the mountain, yet was he not seen by them in person, neither was his voice heard,

heard, John v. 37. (*) Equally present was he afterwards with the same people, in the ark of the testimony, in the tabernacle, and in the temple; yet all his commands, his promises, and his blessings, were conveyed to them through the medium of priests, judges, kings, and prophets. For “surely the Lord Jehovih will do nothing, but he revealeth his secret unto his servants the prophets,” Amos iii. 7. Why then should it become matter of astonishment, or be regarded as an incredible thing, that the Lord should, at the period of his second coming in the power and glory of his Word, make choice of a servant in every way qualified to perform the duties of the office to which he has been appointed, and thus to prepare his way among Christians, as John the Baptist did in ancient times among the Jews? He formerly chose, for prophets and apostles, characters, who in the estimation of the world would have been rejected as altogether unfit for their several employments. Yet the success, which followed and crowned their labours, have in the eyes of all good men completely justified the divine wisdom, in bringing, out of so
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(*) It appears from Deut. v. 22, that the ten commandments were uttered with a *great voice*; and from ver. 24, 25, that the people thought this voice to be the very voice of Jehovah himself, who is also said to have spoken with Moses face to face, ver. 11. But our Lord, who was that same Jehovah, and who best knew what was the real truth of the case, said to the Jews, “Ye have *neither heard his voice at any time, nor seen his shape*,” John v. 37. In another place it is written, “No man hath *seen God* at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him,” John i. 18. And again, Jehovah said to Moses, “Thou canst not *see my face*: for there shall no man *see me*, and live,” Exod. xxxiii. 20. These apparent contradictions are reconciled by considering, that, when Jehovah manifested himself before the incarnation, he did so through the instrumentality of an angel; which angel was on such occasions so filled with the divine presence, that he spake, not from himself, but from Jehovah, sometimes as deputed by him, and at other times as if he were actually Jehovah himself: see Exod. iii. 2, 4, 6, 14. Chap. xxiii. 20 to 23. Judg. ii. 1. Chap. vi. 11 to 24. Chap. xiii. 3 to 23. Zech. iii. 1 to 4. But at and after the incarnation, Jehovah made himself visible in his own proper person: wherefore the Lord saith, “He that hath *seen me*, hath *seen the Father*,” John xiv. 9.

much evil as then existed, all possible good by the best possible means. And why may not equal, nay superior advantages and blessings be now hoped for, seeing that the same all-wise and merciful Lord has again condescended to visit, instruct, and comfort, his people; and has provided such a messenger, or instrument, for opening his Word, and spreading his truth through all nations, as probably was never before excelled for genuine piety, universal learning, and all the graces becoming the character of an enlightened, upright, and sincere Christian?

Indeed every thing around us proclaims aloud, that we are entering upon a new era. By the extraordinary occurrences, that mark the times in which we live; by the general expectation (similar to that which prevailed at the time of our Lord's *first* or *personal advent* in the flesh) of some great event now about to take place; by the numerous institutions, already adverted to in p. 165, for extending knowledge; and especially by that splendid moral phenomenon, the association of men of every name, rank, and character, for the purpose of introducing the Sacred Scriptures among all the nations of the earth; not to mention other undoubted and infallible signs from heaven; we are distinctly instructed, that *now* is the period of the Lord's second advent in the clouds of heaven, with power and great glory; (*i. e.* in both the literal and spiritual senses of his Holy Word;) that *now* the holy city, New Jerusalem, is descending from on high; and that *henceforth* there shall be in the church only "one Jehovah, and his name one," Zech. xiv. 9; since "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever," Apoc. xi. 15.

That this is not a vain speculation, the fruit of a warm imagination, indulged only by a few individuals, who have embraced and make an open avowal of the doctrines taught by the late Honourable Emanuel Swedenborg, a Swedish nobleman of distinguished learning, piety, and talent, who more than sixty years ago described the spiritual causes then in operation towards the production of that very state of society,

society, which we now behold, and which as yet is to be considered only as introductory to a still more glorious and happy day; but that it is really and in truth a sentiment generated by the late extraordinary events, and by the prospect now opening to the enraptured eye of faith in the divine promises, among men not professors of the heavenly doctrines of the New Jerusalem, but yet sufficiently enlightened to read the signs of the times, and to discern the footsteps of the Lord in his second advent; may be plainly inferred from various public documents, and among others from the following, extracted from the Appendix to the Eleventh Report (for 1815) of the British and Foreign Bible Society.

In a letter from the president, vice-president, and Committee of the Prussian Bible Society at Berlin, to the British and Foreign Bible Society at London, speaking of the great object of their institution, it is observed, “The Divine Author of this salvation pronounced the preaching of the gospel to the poor, one of the symptoms of his *first advent*. And thus may the dissemination of the same blessed gospel, in the cottages of the indigent, prove an auspicious omen, that he, whom so many have entirely disowned, *is again at hand*; and that the children of men are preparing themselves anew to *receive him into their hearts*, and to consecrate their life in all it's various relations to him, in whose name alone salvation and true joy are promised to the world.”

In another part of the same Report, His Excellency Prince Galitzin, president of the Russian Bible Society, in his letter to Lord Teignmouth, evidently considers the circulation of the Scriptures among all nations by the Bible Society, as connected with, if not demonstrative of, “the *second advent* of the Lord.”

The advantages likely to result to the Christian world from the publication and extensive circulation of sentiments so highly rational and scriptural, as those expressed by the Committee of the Berlin Society, and by His Excellency Prince Galitzin, are, that the heretofore crude, indigested ideas almost universally entertained concerning the second coming

coming of the Lord in the clouds of heaven, as though he were to make his personal appearance in the natural clouds of the atmosphere, will gradually yield to more just and correct information on the subject, and at length be entirely dissipated. It will then be seen, that the coming of the Lord is not to destroy, but to renew and build up; not to put a period to the generations of mankind, which would be a limitation of his own infinite bounty, but to create a new seminary for the peopling and enlargement of heaven, by providing more abundant means of instructing the ignorant, reclaiming the immoral, recovering the lost, and finally of drawing to himself all who are willing to become his regenerate children, acknowledging him alone as their heavenly Father, their Creator, Redeemer, and adorable Saviour. (*)

(*) See *Remarks on the Holy League*, p. 26 to 29.

SECTION XIV.

1. *Swedenborg falsely charged with being an Encourager of Vice, and giving his Sanction to Fornication, Concubinage, and Adultery, because he discriminates between their relative Degrees of Evil.*—2. *Female Prostitution.*—3. *Indelicacies of Language and Idea.*—4. *The probable Reason why in the Word such frequent Mention is made of the Intercourse between the Sexes, and of those Parts of the human Body, which are dedicated to that Office.*
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1. SWEDENBORG FALSELY CHARGED WITH BEING AN ENCOURAGER OF VICE, &c.

WE come now to objections of another description, such as no man of sound judgment, capable of distinguishing between virtue and vice, and the different degrees of each, would ever think of bringing forward against a character so truly pious and devout as that of Baron Swedenborg. Mr. Pike, p. 22, &c. charges that author with giving countenance to fornication, concubinage, and adultery, merely because he discriminates between their relative degrees of evil, and shews that one kind of vice is less grievous and destructive of happiness than another. This, after all that Mr. Pike has said on the subject, and after all his partial and unfair quotations from the treatise on *Conjugal Love*, is precisely the state of the question; on which a few observations have already been offered in a former part of this *Vindication*, p. 35, but which now demands a more particular consideration.

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The Baron lays it down as the very first principle of his work, that love truly conjugal, or the chaste love subsisting between one husband and one wife, originates in the marriage or conjunction of good and truth ; that it corresponds with the marriage of the Lord and his church ; that it is therefore celestial, spiritual, holy, pure, and clean, in a pre-eminent degree ; that it is the foundation of every species of heavenly love and affection, with all their innumerable felicities ; but that it is imparted to no others than those who approach the Lord, and live according to his divine precepts ; consequently that every deviation from true conjugal love is to be regarded as a departure from the most perfect state of Christian life, either into evil of a *relatively* venial character, such as the apostle John calls “ *a sin not unto death,*” or into evil of a more gross and destructive nature, such as the same apostle emphatically pronounces to be “ *a sin unto death,*” 1 John v. 16, 17. But as it is not to be expected, that all men should arrive at the high state of purity above spoken of, and it would be the height of cruelty and injustice to condemn with an indiscriminate judgment those, who, by reason of the frailties of their nature, either cannot or do not come up to the standard here pointed out, the author proceeds to shew in what cases the conjugal principle may yet be preserved to a certain degree. This leads him to consider the nature of *permission*, and how far the divine mercy tolerates some evils, with a view to prevent others of greater enormity, according to these words of our Lord, addressed to the Jews, “ Moses, because of the hardness of your hearts, *suffered* you to put away your wives ; but from the beginning it was not so,” Matt. xix. 8 : from which it appears, that by reason of the adulterous propensity of the Jews, or the hardness of their hearts, a law accommodated to their state of evil was *permitted*, in the place of one more pure and perfect, which doubtless they would have profaned. It is therefore to be well observed, that Emanuel Swedenborg no where *recommends* or *approves* either of fornication, or of concubinage, still less of adultery in any of it's forms or degrees ; but, on

the contrary, most strenuously advocates the chastity, purity, and sanctity of the marriage state.

Mr. Pike has introduced into his pamphlet a variety of quotations from Swedenborg's work on *Conjugal Love*, which, taken in their proper connection, are highly just and important, and merit the approbation of every intelligent reader; yet when given in detached portions, and especially when mutilated, may in some cases seem to countenance a laxity of morals, which the author never intended. By such a proceeding even the Sacred Scriptures themselves may be made to speak any language, however profane or indelicate, and to give forth any doctrine, however opposed to the truth of their divine spirit. But as no pious or enlightened man would consent to take the character of the Holy Word from an Atheist or a Deist, so it is presumed, that no person of a liberal and candid turn of mind, desirous of receiving information concerning the principles and doctrines of Emanuel Swedenborg, will acquiesce in the mere assertions and misrepresentations of an avowed enemy; but will rather be disposed to read for himself the works of that celebrated author, especially his work on *Conjugal Love*, and to form his own unbiassed judgment on its most interesting contents. In the mean time the few following extracts therefrom are submitted to the attention of the reader, as undeniable evidence of the nature, spirit, and tendency of that extraordinary and most admirable production.

“ Love, considered in itself, is nothing else but a desire and consequent tendency to conjunction; and conjugal love to conjunction into one: for the male and female were so created, that from two they may become one man, or one flesh; and when they become one, they are then, taken together, man in his fulness. But without such conjunction they are two, and each is as a divided or half-man. Now whereas the above conjunctive principle lies inmosty concealed in all and singular the parts of the male, and in all and singular the parts of the female, and the same is true of the faculty and desire to be conjoined together into one, it follows,

follows, that the mutual and reciprocal love of the sex remaineth with men after death." *Conj. Love*, 37.

"As few know the distinction between the love of the sex and conjugal love, it may be expedient briefly to point out this distinction. The love of the sex is a love directed to several, and contracted with several of the sex; whereas conjugal love is only directed to one, and contracted with one of the sex. Moreover, love directed to several and contracted with several is a natural love, for it is common to man with beasts and birds, which are natural; whereas conjugal love is a spiritual love, and peculiar and proper to men, because men were created, and are therefore born to become spiritual: wherefore so far as man becomes spiritual, so far he puts off the love of the sex, and puts on conjugal love." *Conj. Love*, 48.

"But no others come into this love, and can be in it, except such as come to the Lord, and love the truths of the church, and practise it's goods. The reason of this is, because monogamical marriages, which are of one husband with one wife, correspond to the marriage of the Lord and the church, and because such marriages originate in the marriage of good and truth. Hence it follows, that conjugal love with man is according to the state of the church with him." *Conj. Love*, 70.

"Conjugal love is according to the state of the church, because it is according to the state of wisdom with man, as a principle of life. It may be asked, What is wisdom as a principle of life? In a summary view, it is to shun evils, because they are hurtful to the soul, and hurtful to the public weal, and hurtful to the body. This is the wisdom to which conjugal love binds itself; for it binds itself thereto by shunning the evil of adultery as the pest of the soul, of the public weal, and of the body: and whereas this wisdom originates in spiritual things appertaining to the church, it follows, that conjugal love is according to the state of the church, because it is according to the state of wisdom with man." *Conj. Love*, 130.

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“The Christian conjugal principle alone is chaste. Christians, in case they marry more wives than one, commit not only natural, but also spiritual adultery.” *Conj. Love*, 142.

“The chastity of marriage exists by a total abdication of whoredoms from a principle of religion.” *Conj. Love*, 147.

“Chastity cannot be predicated of those, who abstain from adulteries only for various external reasons. Many believe, that the mere abstaining from adulteries in the body is chastity, when yet this is not chastity, unless at the same time there be an abstaining in spirit. The spirit of man, by which is here meant his mind as to affections and thoughts, constitutes the chaste and unchaste; for hence the chaste or unchaste hath place in the body, the body being in all cases such as the mind or spirit is. Hence it follows, that they who abstain from adulteries in the body, and not by influence from the spirit, are not chaste; neither are they chaste, who abstain from them in spirit as influenced from the body. There are many assignable causes, which make man desist from adulteries in body, and also in spirit as influenced from the body; but still, he who doth not desist from them in body as influenced from the spirit, is unchaste; for the Lord saith, “*that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart,*” Matt. v. 28. It is impossible to reckon up all the causes of abstinence from adulteries in the body only; for they are various according to states of marriage, and also according to states of the body: for there are some persons, who abstain from them out of fear of the civil law and it's penalties; some out of fear of the loss of reputation, and thereby of honour; some out of fear of diseases, which may be thereby contracted; some out of fear of domestic quarrels on the part of the wife, whereby the quiet of their lives may be disturbed; some out of fear of revenge on the part of the husband or relations; some out of fear of chastisement from the servants of the family; some also abstain from motives of poverty, or of avarice, or of imbecility arising either from disease, or from abuse, or from age, or from impotence. Of these there are
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some also, who, because they cannot or dare not commit adultery in the body, on this account commit adulteries in the spirit; and thus they speak morally against adulteries, and in favour of marriages. But such persons, unless in spirit they call adulteries accursed, and this from a religious principle in the spirit, are still adulterers; for although they do not commit them in body, yet in spirit they do commit them: wherefore after death, when they become spirits, they speak openly in favour of them. From these considerations it is manifest, that even a wicked person may shun adulteries as hurtful, but that none except a Christian can shun them as sins." *Conj. Love*, 153.

"A state of marriage is to be preferred to a state of celibacy: the reason of which is, because it is a state ordained from creation; because it originates in the marriage of good and truth; because it's correspondence is with the marriage of the Lord and the church; because the church and conjugal love are constant companions; because it's use is more excellent than the uses of all things of creation, for thence according to order is derived the propagation of the human race, and also of the angelic heaven, 'this latter being formed from the human race. Add to these considerations, that marriage is the fulness of man, for by it man becomes a full man. All these things are wanting in celibacy.'" *Conj. Love*, 156.

"The delights of conjugal love ascend to the highest heaven, and join themselves in the way thither and there with the delights of all heavenly loves, and thereby enter into their happiness, which endures for ever: the reason is, because the delights of that love are also the delights of wisdom. But the pleasures of scortatory love descend even to the lowest hell, and join themselves in the way thither and there with the pleasures of all infernal loves, and thereby enter into their unhappiness, which consists in the wretchedness of all heart-delights: the reason is, because the pleasures of that love are also the pleasures of insanity." *Conj. Love*, 294.

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“ Scortatory love is opposite to conjugal love, as hell is opposite to heaven.” *Conj. Love*, 429.

“ That the lust of fornication is not the lust of adultery, every one sees clearly from common perception. What law and what judge imputes a like criminality to the fornicator as to the adulterer? The reason why this is seen from common perception is, because fornication is not opposite to conjugal love, as adultery is. In fornication conjugal love may lie stored up within, as what is spiritual may lie stored up in what is natural : but the libidinous and obscene love of adultery is opposite to conjugal love, and destructive thereof.” *Conj. Love*, 449.

“ There are two kinds of concubinage, which differ exceedingly from each other, the one conjointly with a wife, the other apart from a wife. The former is illicit to Christians, and detestable : the latter, when engaged in from causes legitimate, just, and truly conscientious, is not so.” *Conj. Love*, 463, 464, 467.

Among the legitimate causes for separation the Baron ranks vitiated states of the body ; but by these he does not mean “ accidental diseases, which befall one or other conjugal partner within the time of their marriage, and pass away, but inherent diseases, which do not pass away.” *Conj. Love*, 252.

“ There are four degrees of adulteries, which, from the nature of circumstances and contingencies, are to be reputed milder or more grievous. A man, from rational conviction, according to circumstances and contingencies, may absolve a person, whom a judge, whilst he sits in judgment, cannot absolve from the law ; and also a judge may absolve a person, who after death is condemned. The reason is, because a judge gives sentence according to actions done ; whereas after death every one is judged according to the intentions of the will and thence of the understanding, and according to the confirmations of the understanding and thence of the will. These intentions and confirmations a judge doth not see : nevertheless each judgment is just, one for the sake of
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“the good of civil society, the other for the sake of the good of heavenly society.” *Conj. Love*, 485.

“Various circumstances exist in the world, which mitigate and excuse crimes, also which aggravate and charge them upon the perpetrator: nevertheless imputations after death take place, not according to circumstances which are external of the deed, but according to internal circumstances of the mind; and these are viewed according to the state of the church with every one; as for example, a man, who hath no fear of God, nor love of his neighbour, and consequently no reverence for any sanctity of the church, after death becomes guilty of all crimes which he did in the body, nor is remembrance had of his good actions, inasmuch as his heart, from whence as from a fountain those things flowed, was averse from heaven, and turned to hell. In order that this may be understood, I will relate an arcanum: Heaven is distinguished into innumerable societies, in like manner hell from an opposite principle; and the mind of every man, according to his will and consequent understanding, actually dwells in one society, and intends and thinks in like manner with those who compose the society. If the mind be in any society of heaven, it then intends and thinks in like manner with those who compose that society; if it be in any society of hell, it intends and thinks in like manner with those who are in the same society; but so long as man lives in the world, so long he migrates from one society to another, according to the changes of the affections of his will and of the consequent thoughts of his mind; but after death his peregrinations are collected, and from the collection thereof into one a place is allotted him, in hell if he be evil, in heaven if he be good. Now whereas all in hell are influenced by a will of evil, all are viewed there from that will; and whereas all in heaven are influenced by a will of good, all are viewed there from that will: wherefore imputations after death have place according to the quality of every one's will and understanding. The case is similar with scortations, whether they be fornications, or pellicacies; or

concubinages, or adulteries, inasmuch as those things are imputed to every one, not according to the deeds themselves, but according to the state of the mind in the deeds; for deeds follow the body into the tomb, whereas the mind rises again." *Conj. Love*, 530.

From these extracts the reader has now an opportunity of judging how far Mr. Pike is justifiable in his endeavours to vilify the character of Baron Swedenborg, by representing him as an encourager of vice. The most favourable construction that can be put on his remarks is, that the permission of evil, together with it's many varieties both in kind and in degree, being a subject altogether new to him, he has not been able to comprehend it in it's several bearings, and is therefore incompetent to give an opinion on the extended and enlightened views of the noble Swede. It is in theology, as it is in natural philosophy: the mere smatterer in this latter science is always the most confident, that his own narrow conceptions of the works of creation are correct, though he cannot see beyond the limits of the first horizon presented to his eye. So the mere novice in the science of theology, and the laws whereby human societies are bound together, is always the most forward to impeach those maxims of liberality and truth, which he has not the soul to embrace, but which nevertheless are calculated to elevate the understanding even into the light of heaven. Such a novice is Mr. Pike: the confined system of ethics, in which he has been educated, and the contracted notions of religion, which he has imbibed, either from his peculiar studies or from his sectarian associates, have totally disqualified him from forming a sound judgment on any one of the points he has undertaken to discuss. What are we to think of a man, who expressly condemns the work of repentance, under the pretence of advocating the cause of religion? Yet Mr. Pike, in his overheated zeal to condemn Swedenborg, has actually done this. Swedenborg says, (*Conj. Love*, 455,) that "if the man, who has been living in a state of fornication, *converts* himself to conjugal love, that is, to a love truly spiritual, as being derived

derived from the Lord himself, he then *converts* himself to heaven; but if to the love of adultery, he then *converts* himself to hell." This doctrine is held up by Mr. Pike to the reprobation of his readers, although he knows that this conversion from evil to good is strongly recommended in the Word. "When the wicked man *turneth away* from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. Because he considereth, and *turneth away* from all his transgressions that he hath committed, he shall surely live, he shall not die. *Repent, and turn yourselves* from all your transgressions; so iniquity shall not be your ruin. *Cast away from you all* your transgressions, whereby ye have transgressed, and *make you a new heart, and a new spirit*; for why will ye die, O house of Israel?" Ezek. xviii. 27 to 31.

2. FEMALE PROSTITUTION.

Mr. Pike further observes, p. 25, that "on Baron Swedenborg's principles it is not unlawful, but allowable, for one sex to indulge in fornication, and consequently it must be as allowable for the other sex to live in prostitution." We have already seen, that the crime of fornication is considered by the Baron as an evil, but not of so atrocious a nature as adultery; and therefore that it is *permitted*, not in the way of *approbation*, as Mr. Pike insinuates, but with a view to prevent a greater evil. The same rule is equally applicable to both sexes: and there is no more reason or justice in the conclusion, that a life of whoredom is lawful for females, than that a life of fornication is lawful for males. The drift of Mr. Pike's reasoning appears to be simply this: If a man be permitted to indulge in fornication, then a woman must also be permitted to prostitute herself; since the former permission cannot exist without the latter. Admitting this to be true, what then? does it follow, that the permission in either case amounts to *approbation*? Until this can be proved, the argument carries with it no more weight than a

feather. Evils of much greater magnitude, than such as relate to individuals, are tolerated in states, which comprize many individuals; but in all these cases the laws and customs adopted have for their end the suppression of more grievous offences against the welfare and peace of society. Informers, spies, and thief-takers, are characters of no good name in any country; yet they are permitted and employed with the view of preventing and curing the greatest disorders in a community. A standing army also, consisting of men hired to fight and destroy their fellow-men, or by their martial attitude to deter an enemy from landing on our shores, may be regarded as an evil, but surely not so great an evil as actual war itself, or the devastation of a country by a barbarous enemy; and although the one may seem to imply the other, still the danger to be apprehended from the greater evil, in the eyes of all reasonable men, will ever justify the permission of the less.

So with respect to the inordinate love of the sex, which in some men, and under certain circumstances, cannot be altogether checked without producing the most deplorable calamities both to the individuals concerned, and to society at large, it has been found necessary to tolerate, under proper regulations, public stews, or houses of ill fame, in many populous cities of Europe, as in London, Amsterdam, Paris, Vienna, Venice, Naples, Rome, &c. &c.: and this toleration or permission has been sanctioned by kings, magistrates, judges, and other authorities of the several states, as well as by the people at large, purely for the sake of preventing greater and more destructive disorders. In every point of view, therefore, which can be taken of the subject, we are authorized to conclude, that fornication on the part of the male, and prostitution on the part of the female, though acknowledged to be evils in themselves, are in the present state of society wisely permitted, not as matter of favour or choice, but of necessity, to prevent as much as possible adulteries of every kind, violations of the chaste, and seductions of the innocent, besides other nameless abominations.

3. INDELICACIES OF LANGUAGE AND IDEA.

Again, Mr. Pike, p. 22, not only charges the author with having "delighted in letting his thoughts dwell on impure scenes, and in meditating frequently on different lusts;" but in his extreme modesty affects so nice a sense of delicacy, as to be incapable of transcribing the exact words used by the Baron in his enumeration of the conscientious and legitimate causes of separation from the bed, though not from the house; thus leading his readers to suppose, that the language of Baron Swedenborg is gross and forbidding to the last degree, when yet of all the writers who ever treated of such subjects, he is confessedly the most chaste, the most delicate, and the most correct, not only in his ideas, but also in his expressions. On the first part of the charge, that he suffered his thoughts to dwell on impure scenes, and meditated on different lusts, it may be asked, How was it possible for him, or any other author, to write with perspicuity and effect on love truly conjugal, and on the blessedness attending it, without contrasting them with those lusts and impure pleasures which are in direct opposition to them? Or how could he, with any degree of accuracy and precision, point out the various genera, species, and shades of vice, without previously meditating on the subject? A charge so trifling, childish, and contemptible, was surely never before brought against any author. To what lengths will not prejudice and envy carry a man! Had the Baron written *without* thought, *without* meditation, and *without* discrimination, as some are suspected to have done in their recent attacks on him, the charge might have been entertained, and suffered to have its full weight: but when it is made matter of distinct accusation against him, that he had *studied* his subject, that he had *meditated* and *reflected* upon it in all its varieties and bearings, what shall we say of the man, who hesitates not to expose himself to just censure, provided he can but for a moment injure the reputation of the pious and enlightened

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Swedenborg? Let him follow the example, which he affects to despise; and in future, when he takes up his pen, let him *think* before he *writes*.

With regard to those alleged indelicacies of expression in the Baron's work on *Conjugal Love*, particularly in n. 472 and 473, which Mr. Pike says, p. 27, modesty will not permit him to repeat, and instead of which he gives the mere dash of his pen ———, as the most effectual way of convincing the reader of the justice of his charge; the passages referred to have been closely examined, and so far from there being a single expression in them offensive to a chaste ear, the language is in every respect decorous, and becoming the subject, as well as the character of the writer. Who would imagine, that the words objected to by Mr. Pike, as too indelicate for his tongue to pronounce, or his hand to transcribe, are no other than *prolification*, *actual love*, and *conjugal debt*? terms by which the author has so well expressed his meaning, as the apostle Paul before him has done by the phrase *due benevolence*, 1 Cor. vii. 3. Yet this is the grievance complained of, this the gross language which Mr. Pike's refined sense of decency would not suffer to appear in his page! His extreme delicacy calls to mind what Moses said in ancient times, on another occasion, "The man that is *tender* among you, and *very delicate*, his eye shall be *evil* toward his brother, and toward the wife of his bosom, and toward the remnant of his children," Deut. xxviii. 54. Who ever conducted himself more *delicately* than Agag the Amalekite? Yet with all his affectation of *nice* and *delicate* feelings, "Samuel *hewed him in pieces* before Jehovah," 1 Sam. xv. 32, 33.

It is a just observation of the apostle, that "*to the pure all things are pure*; but unto them that are *defiled*, and unbelieving, is *nothing pure*," Titus i. 15. To persons of the latter description even the Sacred Scriptures themselves, in various places, must appear deserving of censure: and indeed it is well known, that on this very account Deists and others have not scrupled to reprobate them as unworthy
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of being dictated by a holy and wise God. Mr. Pike probably, as a minister of religion, will not venture openly to denounce the Levitical law, though written in terms much plainer than any used by the Baron. But by what rule of judgment, it may be asked, will he spare or perhaps justify the one, while he condemns, without a moment's reflection, the similarly chaste and select language of the other?

4. THE PROBABLE REASON WHY IN THE WORD SUCH FREQUENT MENTION IS MADE OF THE INTERCOURSE BETWEEN THE SEXES, &c.

As an occasion now offers, it may not be improper to state what appears to be the true ground and reason why in the Word such frequent mention is made of the intercourse between the sexes, and of those parts of the human body, which are more particularly dedicated to that office. And this the writer is inclined to do purely for the sake of vindicating the language of revelation, and shewing that, notwithstanding the calumnies heaped upon it by enemies, and the doubts which have been entertained of its propriety by men of learning and piety, it is still in every expression holy, chaste, and clean; as it is written, "*The words of the Lord are pure words; as silver purified in a furnace of earth, purified seven times,*" Ps. xii. 6. "*Thy word is very pure,*" Ps. cxix. 140. "*Every word of God is pure,*" Prov. xxx. 5.

It is well known, that the Lord is called the Word; that when he came into the world for the redemption of mankind, the Word was then made flesh, John i. 14; and that after he had departed out of the world, he was seen by John as a Divine Man, being still called The Word of God, Apoc. i. 13 to 18. Chap. xix. 11 to 16. Now if the Lord be indeed the Word, and if the Word also be flesh, that is, Man, then it is reasonable to suppose, that every part of the human frame should be distinctly noted in the Word, in order to teach

teach us, that divine truth, in it's several gradations from inmost principles to ultimate effects, is adapted not only to the faculties and energies of the mind, but also to the powers and organs of the body, so as to form the whole man into an image and likeness of his God. For as the Lord himself, by fulfilling the Word in his own person, made his Humanity the tabernacle, temple, and habitation of the pure Divinity, insomuch that every portion of his body, even to the very sensual and corporeal principles, was at length completely identified with the divine nature; so his example is held out to his followers as the rule, whereby they ought to govern the internal affections and thoughts of their spirit, and at the same time the external actions of their body. With this view, and to shew, that, when man is in a state of heavenly order, every organ of his frame may become instrumental in promoting some specific good or use in the Lord's kingdom, with which there is a correspondence in all his members; and on the contrary to point out, when he is in a state of disorder, the precise nature of the evil by which he opposes the divine will, the Sacred Scriptures, in speaking of the church, sometimes as a male, and at other times as a female, make repeated and distinct mention of the head, the face, the eyes, the ears, the cheeks, the mouth, the lips, the tongue, the teeth, the neck, the throat, the breast, the back, the side, the ribs, the arms, the hands, the fingers, the heart, the reins, the inward parts, the belly, the loins, the womb, the thighs, the knees, the legs, the ancles, the feet, the heel, the sole, the toes, the flesh, the blood, the skin, the bones, the sinews, the hair, the nails, the dress, &c. &c. with many of the functions and actions peculiar to the several parts of the body here enumerated. To cite all the passages, where these and other expressions of the kind are to be found, would be an endless task: suffice it to say, they are interspersed throughout the Sacred Pages; and it cannot be doubted, that they have a place therein in consequence of the relation which they bear, either in a good or in an opposite sense,

sense, to the church, to heaven, and even to the Lord himself, who is present with all the fulness of his Divinity in every point and tittle of his Word.

It may be further observed, that the Word, while it embraces every possible state of good and truth, to which the human race can be elevated, treats also of every possible degree of evil and folly, to which it can be debased : (*) and as it is the desire and purpose of the Lord to deliver man from the evils and corruptions of his nature, this desire and purpose accompany every expression in his Word, and render that chaste and pure, which might otherwise appear to be of a contrary description. So with respect to human productions, the modesty or immodesty of words (if free from gross vulgarisms) depends entirely on the state of the writer's mind, and the end or motive by which he is influenced. If, for example, in treating of marriage, or of the intercourse between the sexes, a spiritual or chaste motive predominate, and keep in check those carnal, libidinous ideas, which are apt to be engendered in the natural mind, when separated from the spiritual, the writing or conversation in such case is not to be regarded as injurious to the most delicate feeling of chastity, because, the intention being to convey
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(*) A very remarkable circumstance is recorded in the Word concerning David, viz. that "he changed his behaviour, and feigned himself *mad*, and scrambled on the doors of the gate, and let his spittle fall down upon his beard," 1 Sam. xxi. 13. And it appears, that Achish, the king of Gath, at whose house he then was, actually thought him mad : for he said unto his servants, "Lo, you see the man is *mad*," ver. 14. As David was a representative of the Lord, who afterwards became the Word in ultimates, and fulfilled every part of it, may not the circumstance above related represent the divine care and providence over those unfortunate and helpless beings, who either from their birth or by accident are incapable of the just exercise of reason? May it not be intended to teach us, that the benefits of redemption are extended even to idiots and madmen, to persons altogether destitute of the rational faculty, as well as to those who have in a thousand ways perverted and abused it? seeing that the Lord took upon himself all the infirmities of the human race, as it is written, "Surely he hath borne our griefs, and carried our sorrows," Isa. liii. 4. And again, "In all their affliction he was afflicted, and the angel of his presence saved them," Isa. lxiii. 9.

useful instruction, the language is qualified by the motive, and the ruling idea gives no provocation to lasciviousness. Hence medical men, by the nature of their profession, are frequently under the necessity of conversing on subjects of the greatest delicacy, yet without meriting the imputation of indecorum. Want of chastity, or immodesty in language, on the other hand, consists in the disclosure of impure motives, and in suffering sensual ideas either to gain the ascendancy over those which are of a higher order, or to extinguish them altogether. In this latter case no modest female can for a moment listen to the conversation, or suffer her attention to be arrested by a subject so repugnant to her feelings. On the whole, it may therefore be justly concluded, that neither chastity nor unchastity depends upon the mere external expression, but on the internal state of affection and thought, which give it birth; and again, that the same expressions may be innocent and chaste in the mouth and ears of one person, while they are of an opposite character in those of another, since, according to the authority before quoted, “to the pure all things are pure, and to the defiled all things are unclean.”

What now has Mr. Pike gained by his unjust and ungenerous exclamations against the character, language, and tendency of Baron Swedenborg's writings, especially of his work on *Conjugal Love*? Has he, in the estimation of any candid, unprejudiced reader, succeeded in giving a true picture of what he calls “*Swedenborgianism*?” Has he not, on the contrary, put a false colouring on every object that he has attempted to delineate? Even his own friends, it appears, have expressed their doubts both of his accuracy in quotation, and of his fairness in comment. Though the doctrines maintained by the Baron have been frequently and warmly opposed by different writers, it has been almost universally conceded by them, that he was entitled to the greatest respect for his piety and good intentions. Mr. Pike, however, has chosen a different course; and, instead of acknowledging a single trait of excellence in a man, who devoted a
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long life to the welfare and improvement of society, without hope or expectation of reward, has added, to other severe and unmerited charges, that of his being an encourager of vice in some of it's most pernicious forms ! As it was with the Lord himself in the days of his flesh, when he taught doctrines that were altogether new to the Jews, so it is now come to pass with one of his most distinguished servants in our day : " There is much murmuring among the people concerning him : for some say, He is a *good* man ; others say, *Nay*, but he *deceiveth the people*," John vii. 12. The opposition, therefore, which has been experienced by the New Church in general, and the false accusations which have been brought against it's appointed messenger in particular, are no more than what might have been expected from the degenerate state of the human mind, and our Lord's predictions of the treatment that his servants in all ages would receive from the world : " Remember the word that I said unto you, The servant is not greater than the lord : if they have *persecuted me*, they will also *persecute you*," John xv. 20.

SECTION XV.

1. *The Rise and Progress of the Mahometan Religion under the Divine Providence of the Lord.*
 - 2. *The Difference between the mere external Gratification of the Senses, as held out by Mahomet to his Followers, and the pure Joys and Delights of Heaven, which are described by Baron Swedenborg.*
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1. THE DIVINE PROVIDENCE EXEMPLIFIED IN THE PERMISSION OF MAHOMETANISM.

IT is next charged against Swedenborg, p. 29, that he represents Mahometanism as a divine religion, because he says, that both in it's rise and progress it was under the guidance of the divine providence of the Lord, being calculated to extirpate the gross idolatries of the eastern nations, and to give them some knowledge concerning the Sacred Scriptures of both Testaments, and his birth in the world as the Son of God. The warmth, with which Mr. Pike agitates this question, and which seems to clothe him with all the enthusiasm and fury of Peter the Hermit, the instigator of the holy wars against the poor Turks, leads one to suspect, that, were he able, he would gladly excite a war of extermination against the Swedenborgians. The question (says he at the beginning of his pamphlet, p. 3,) which he means to discuss, is not a question like that between Churchmen and Dissenters, Arminians and Calvinists, where both sides may retain their own sentiments, and yet with equal justice claim the honourable appellation of Christian: but it stands on exactly the same ground as a question discussed between Christians and Mahometans." He further adds, that "the

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two systems of the Lord Jesus and Swedenborg are so diametrically opposite, that it is as impossible to adhere to them both at the same time, as it is at the same time to be a Christian and a Mahometan, or a Christian and a Heathen." Again, in p. 30, "Can it be believed, that a religion propagated by burning towns, ravaging countries, slaughtering armies, ravishing females, beheading prisoners, and making conquered nations embrace it or die, was propagated by the providence of God? What then must we think of Swedenborg, who tells you it was? Did the spirit that inspired the gentle messengers of peace, or the spirit that inspired Mahomet, inspire him?"

This is the way, in which Mr. Pike indulges himself in railing against Baron Swedenborg, chiefly on account of his assertion, that the *divine providence* of the Lord was concerned in the rise and progress of the Mahometan religion. He cannot conceive, that the divine providence has any thing to do with the transactions of wicked men, or with the propagation of a false religion; neither does he appear to have the least idea, that out of much evil and disorder great good may eventually be brought about, and that it is to such future good that the Lord constantly looks in all the permissions of his wisdom and providence. Let him, however, turn only to the history of the Israelites, and he will find abundant reason to change his views of the subject. When that nation, which from first to last was a stiff-necked, rebellious, idolatrous, and adulterous generation, came forth out of Egypt, a general destruction of their enemies took place in the red sea, *Exod. xiv. 28.* Was not this of the divine providence of the Lord, that the people, whom he had selected to constitute a representative (not a real spiritual) church, might afterwards be established in the land of Canaan? So again when Joshua led them into that land, the inhabitants of Jericho "were utterly destroyed, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword," *Josh. vi. 21.* Surely this also was of the divine providence; for it is expressly stated in the same chapter, that Jehovah gave
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the city into the hands of Joshua, and still continued to be with him, ver. 2, 27. The case was similar with other cities and their inhabitants, which were even commanded to be destroyed on account of the idolatries then universally prevalent among them, and that the knowledge of the true God might be introduced through the medium of the Israelites, who were in possession of a divine revelation, though they were themselves far from being an obedient people of the Lord.

Many other examples might be produced to shew, that the divine providence was actively concerned in transactions of the greatest enormity, controlling, regulating, and directing them, by unknown means, to the production of unexpected blessings. Such particularly was the case of Joseph, who was sold by his brethren, carried as a slave into Egypt, imprisoned on a false charge preferred against him by his master's wife, but afterwards set free and appointed to be ruler over all the land of Egypt, and at length became the protector and supporter of his own family, of those very brethren, who had before given such decided proofs of their envy and malice against him. That there was a superintending providence in all these circumstances, is too plain to be denied. Joseph also himself said to his brethren, after they had witnessed the happy result of the many distressing scenes that had preceded, "*As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive,*" Gen. l. 20.

And even with respect to Christianity itself, the maintenance and propagation of which have been attended with the greatest disasters and calamities in various parts of the world, who is prepared to say, that it has been on that account deserted of the divine providence? Or who, from the circumstance of it's professors having mistaken the true sense of the Sacred Scriptures on the divine trinity, and acknowledging three Gods instead of one God, will deny, that a divine providence has accompanied that religion from it's commencement to the present day? Not that the Lord, or his Word, is the *cause* of the error and wickedness above alluded

alluded to, but man alone, who, in consequence of the general depravity of his mind, is too apt "to call evil good, and good evil; to put darkness for light, and light for darkness," Isá. v. 20. The truth is, as every enlightened mind will readily acknowledge, that where the highest and most perfect state of good cannot be directly or immediately attained, it is consistent with the divine wisdom and superintending providence of the Lord to permit evils of almost every description, and yet to give such a direction to them, and to the events connected with them, as shall tend to the ultimate production of the greatest *possible* good.

From these and similar considerations it is very evident, that Mr. Pike has taken a most imperfect view of the nature and objects of the divine providence, and, by denying that it was at all concerned in the propagation of the Mahometan religion, has rashly pronounced a judgment on what he does not understand. He gives indeed a short extract from Swedenborg's account of Mahometanism; but, as he omits the able reasoning of that author on the effects produced by it among many of the eastern nations, it is almost impossible for the reader, who depends on such scanty information, to see the subject in it's true light. To remedy this defect, it is therefore thought of importance to transcribe the whole passage, from which Mr. Pike has drawn his partial and unjustifiable remarks. It is to be found in the work, entitled, *True Christian Religion*, and is as follows.

"That the Mahometan religion is received more generally throughout the world than the Christian religion, may be matter of stumbling and offence to those, who busy their thoughts about the divine providence, and at the same time believe that none can be saved except such as are born Christians: whereas this is no matter of offence to those, who believe that all things are under the regulation of divine providence; for they trace the footsteps of that providence on this occasion, and likewise discover the wisdom and goodness thereof in this circumstance, that the Mahometan religion acknowledgeth the Lord to be the greatest and wisest of prophets,

prophets, and also to be the Son of God. But whereas they have made the Alcoran alone the rule and standard of their religion, and consequently think much about Mahomet who wrote it, and pay him a kind of worship, therefore they think little about our Lord. In order to shew more plainly and fully that the Mahometan religion, both in it's rise and progress, was under the guidance of the divine providence of the Lord, I shall enter into a more particular consideration of the subject, adverting first to the origin of idolatries. Before the rise of Mahometanism, idolatrous worship was spread through most countries of the terraqueous globe; the ground and reason whereof was, because the churches extant before the Lord's coming were all representative churches; such also was the Israelitish church, wherein the tabernacle, the garments of Aaron, the sacrifices, all things belonging to the temple at Jerusalem, and even their statutes, were representative. Amongst the ancients also the science of correspondences, which is likewise the science of representatives, was accounted the chief of sciences, and was particularly cultivated by the Egyptians, being the true ground and rise of their hieroglyphics. By virtue of this science they knew what was signified by animals and plants of every kind, and what likewise by mountains, hills, rivers, and fountains; what also by the sun, the moon, and the stars. By the same science they attained besides to the knowledge of spiritual things, inasmuch as the things represented, being such as have relation to spiritual wisdom amongst the angels in heaven, were the originals of the things representative. Now whereas their worship was representative, consisting of mere correspondences, therefore they performed it on mountains and hills, and likewise in groves and gardens; and for this reason they consecrated fountains, and made graven images of horses, oxen, calves, lambs, nay even of birds, fishes, and serpents, and placed them near their temples, and at the entrance into their temples, and also in their houses, in exact order according to the spiritual things of the church with which they corresponded, or which they represented.

presented, and thereby signified. In process of time, when the science of correspondences was obliterated, posterity began to worship those graven images as if possessed of some essential holiness in themselves, not aware that their forefathers saw nothing holy in them, but regarded them only as representative of holy things according to correspondences. Hence originated all the idolatries, which have prevailed throughout so many kingdoms of the earth. In order to extirpate these idolatries, it was brought to pass of the divine providence of the Lord, that a new religion, accommodated to the genius and temper of the eastern nations, should be taught and propagated, which religion should have some respect to both the Old and New Testaments, and which would teach, that the Lord came into the world, and that he was the greatest and wisest of all prophets, and the Son of God. This was effected by Mahomet, from whom that religion took it's name. Hence it appears, that this religion owed it's rise to the divine providence of the Lord, and was accommodated, as was said, to the genius and temper of the eastern nations, with a view to destroy the idolatries that so generally prevailed, and communicate to it's votaries some knowledge concerning the Lord, before they came after death into the spiritual world. This religion would not have been received by so many kingdoms, and consequently would have had no power to extirpate idolatries therein, unless it had been made suitable to the ideas of the people, particularly unless it had allowed of polygamy, because the eastern nations, without such allowance, would have burned with adulterous lust more than the Europeans, and by the indulgence of that lust would have destroyed themselves eternally." *Tr. Chr. Rel.* 833.

2. THE DIFFERENCE BETWEEN MERE SENSUAL GRATIFICATIONS, AND THE PURE JOYS OF HEAVEN.

Connected with this subject is another charge, equally destitute of foundation, which Mr. Pike brings against the

Baron, and his description of the joys of heaven. He represents him, p. 30, as saying with Mahomet, that the delights and pleasures of the heavenly life consist in the gratification of the outward senses, in reposing on silken couches interwoven with gold, in eating of the fruits of an external paradise, and in the enjoyment of beautiful damsels, whose bewitching eyes are calculated to captivate the beholder, and to lull him into their embraces by all the blandishments of sensual love. But he forgets, or perhaps never gave himself the trouble to examine, the wide distinction, which Swedenborg has every where insisted upon, between the external enjoyments proceeding from a pure and chaste state of the spirit, and those which originate in the bodily senses. The pleasures of heaven, according to the Baron, are both internal and external, the latter depending altogether upon the former: whereas with the Arabian prophet all the delights of life are to be found in the external separate from the internal, in the mere acts of eating and drinking, in gazing with the eye on the glittering scenes of paradise, in listening with the ear to the ravishing sounds of music, and in the indulgence of every gross, sensual, and carnal appetite. The true nature of the joys of heaven is amply described by Baron Swedenborg in his treatise on *Heaven and Hell*, from which the following extracts are made, to shew that Mr. Pike has done him great injustice in assimilating his account of future happiness to that given by the impure and voluptuous Mahomet.

“Heaven is so constituted as to abound with pleasures, insomuch that, considered in itself, it is an aggregate of beatitudes and delights; and that because divine good, proceeding from the divine love of the Lord, constitutes heaven both in general and in particular, in every one there.” *H. & H.* 397.

“The delights of heaven are unutterable, and they are also innumerable: but innumerable as they are, no man, that is absorbed in carnal and sensual gratifications, can have the least notion of any one of them, and that because his interiors are
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are turned backward from heaven to the world, and consequently, being immersed in the love of self and of the world, he is incapable of taking delight in any thing but in honours, riches, and the pleasures of the bodily senses, which yet so far extinguish and suffocate all the interior delights of heaven, as to render their reality incredible." *H. & H.* 398.

"Something of an estimate may be made of the superlative felicity of heaven from this single consideration, that it is the delight of all who are there to communicate their joys and beatitudes to one another; and as all of them are like-minded in this matter, it is evident how immense the delight of heaven must be, since there is a mutual communication between one and all, resulting from the two-fold love that prevails there, viz. love to the Lord, and love towards their neighbour." *H. & H.* 399.

"All the delights of heaven are connected with and inseparable from uses, these being the good fruits of love and charity in the angels; and according to the quality of the uses, and their alacrity to perform them, is the degree of their joy." *H. & H.* 402.

"Certain spirits, from a notion they had entertained in this world, fancied that the happiness of heaven consisted in a life of ease and indolence, and being served in all things by others. But it was told them, that no society could subsist happily in such a state, and that where all were to be served, there could not be any to serve: moreover that a life of idleness would render them stupid and good for nothing; that action was essential to felicity, and rest only the means of fitting them the better for it. They were likewise given to understand, that the life of angels principally consisted in doing offices of love and use, and that it was their highest delight to be so employed: and then, to make them ashamed of so absurd a notion, as that of happiness in heaven consisting in everlasting indolence, there was given them a perception of such a state, by which it appeared to them most irksome and melancholy, and such as would not only be de-

structive of every joy, but in a little time he attended with disgust and loathing." *H. & H.* 403.

"Some spirits, who thought themselves wiser than their fellows, had conceived an opinion in this world, that heavenly joy consisted altogether in praising and worshipping God, and that this constituted active life. But it was told them this was not the case, and that God needed not their praises and worship, but willed rather that they should be employed in performing offices of use and love to one another. This however they considered more as a task of servitude, than true happiness, although the angels assured them, that it was a most free and delightful employment, as proceeding from the most affectionate good-will, and executed with unspeakable pleasure." *H. & H.* 404.

"All who are in heaven, continue in their progress towards the flower and perfection of life; and the more thousands of years they pass, the more delightfully and happily they advance in an eternal progression, according to their proficiency in love, charity, and faith. There such of the female sex, as had departed this life broken with the infirmities of old age, but had lived in faith to the Lord, in charity towards their neighbour, and in all the duties of conjugal affection, after a succession of ages appear as advancing towards perfection in the bloom of youthful beauty surpassing description; whilst goodness and charity add graces to their persons, and express themselves in every feature of their faces, insomuch that they may be considered as very forms of charity. In a word, to grow old in heaven is to grow in youth and beauty, as is the case with all those who have here lived in love to the Lord, and in charity towards their neighbour. Such forms are all the angels, though with unspeakable distinction and variety." *H. & H.* 414.

SECTION XVI.

1. *Purgatory*.—2. *Vastation in the other Life*.—3. *The intermediate State and Place between Heaven and Hell, called the World of Spirits*.
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1. PURGATORY.

MR. Pike again betrays his ignorance of the subjects he so freely undertakes to discuss. He charges Swedenborg with maintaining the doctrine of purgatory in common with the Roman Catholics, and denies that the Scriptures make mention of any intermediate state or place between heaven and hell. “Nothing (says he, p. 31,) can be much more calculated to encourage mankind to persevere in their iniquities, than a belief, that if they should not be prepared for heaven at death, they may have their sins forgiven, and their souls prepared for happiness, in the other world. Yet such is the doctrine of purgatory among the Papists; and such, under the name of vastation, is that of Swedenborg.” He also asserts, p. 32, that “the Word of God gives not the slightest intimation of a middle state,” or world of spirits, but only of “heaven as the abode of those who die in the Lord, and hell as the abode of those who die in sin.” That he has dealt unjustly with the Baron in representing his doctrine of vastation as similar to that of the Popish purgatory, and that he has also overlooked those numerous parts of the Sacred Scriptures, which treat of an intermediate state between heaven and hell, will now be made to appear by the most direct testimonies.

After speaking of the gross abuses, which are practised by the Romish clergy, in reference to dispensations, indulgences, and promises of heavenly happiness to those who enrich

enrich monasteries, and increase their treasures, the Baron proceeds to observe as follows. "In particular they are watchful to impose upon the rich when they are sick, and also on such occasions infuse terror in regard to hell, and so extort money from them, promising sacrifices of the mass for their souls in proportion to the value of legacies, and by this means successive exemption from the place of torment, which they call Purgatory, and thus admission into heaven. As to what relates to *purgatory*, I can aver, that it is a *Babylonian fiction invented for the sake of gain*, and that *no such place does or can exist*. Every man after death comes first into the world of spirits, which is in the middle between heaven and hell, and is there prepared either for heaven or for hell, every one *according to the life he had led in the world*: and in that world no one is tormented, but the wicked then first come into torment, when after preparation they go to hell. There are in that world innumerable societies, and in them enjoyments similar to those upon earth, by reason that the spirits therein are connected with men upon earth, who are likewise in the middle between heaven and hell. The externals of such spirits are successively put off, and so their internals are disclosed and unfolded, and this till such time as the ruling love, which being the life's love is the inmost, and governs the externals, discovers itself; and this being discovered, it appears what is the quality of the man; and according to the quality of his ruling love, he is sent from the world of spirits to his own place, if he be good to his place in heaven, and if bad to his place in hell. That this is the case, it hath been given me to know of a certainty, because it hath been granted me by the Lord to be with those who are in that world, and to see every thing, and so to relate this from actual experience, and this now for the space of twenty years. (*) Wherefore I can aver, that *purgatory is a fiction*, which may be called a *diabolical one*,
because

(*) It appears, that the author lived about eight or nine years after writing the above, and that the privilege of conversing with spirits and angels continued with him to the last.

because it was invented for the sake of lucre, and for the sake of exercising power over the souls, even of the deceased, after death." *Apoc. Rev.* 784.

2. VASTATION IN THE OTHER LIFE.

The author having thus so expressly disclaimed and denounced the doctrine of a Popish purgatory, as a wicked invention of the priests to establish a kind of dominion not only over the property, but even over the souls of their misguided and infatuated adherents, it is but justice to allow him to give his own account of what he calls *Vastation*, which is the defecation or purification of the good and pious from the many errors and infirmities incident to their condition in this life, in order that they may be more fully prepared to enter into consociation with angels, and thus into the perfect enjoyment of heavenly happiness.

"There are many persons, who, during their abode in the world, through simplicity and ignorance, have imbibed falses as to faith, and have formed a certain species of conscience according to the principles of their faith, and have not, like others, lived in hatreds, revenges, and adulteries; these in another life, so long as they are principled in what is false, cannot be introduced into the heavenly societies, lest they should defile them; and therefore they are kept for a certain time in the lower earth, in order that they may put off the principles of the false. The times of their continuance there are longer or shorter according to the nature of the false, and the life contracted thereby, and according to the principles which such persons have confirmed in themselves. Some endure in that state a sufficient degree of hardship, whilst others experience nothing of the kind. (*) These states are what are called *vastations*, whereof much
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(*) This last sentence, on which Mr. Pike appears to lay great stress, is somewhat varied from the translation in *Arcana Cælestia*, with a view to render it more conformable to the original, which runs thus: "*Quidam ibi satis dura patiuntur, quidam non dura.*"

mention is made in the Word. When the time of vastation is over, they are taken up into heaven, and are instructed in the truths of faith." *Arc. Cæl.* 1106.

Such in few words is the account, which Baron Swedenborg gives of vastations in the spiritual world, whereby numbers of upright and conscientious persons are divested of those worldly and terrestrial things, which do not accord with the angelic life. For it is scarcely to be supposed, that many men are to be found, besides Mr. Pike, who are so perfectly satisfied with their spiritual attainments, and freedom from errors and impurities of various kinds, as to think themselves *in all respects* qualified for an *immediate* entrance into the kingdom of heaven, and that at the hour of death they shall have nothing to do but to take their seats *at once* among blessed angels, and the spirits of just men made perfect. On the other hand, the process of vastation also takes place with the wicked, before they are in all respects prepared for hell: but in their case vastation is the divesting or depriving them of whatever external or apparent good and truth they might possess, in consequence of former hypocritical habits, until being reduced both internally and externally to a full conformity with the ruling evil adopted in the world, they are at length consigned to their final abodes of misery and despair. These states of vastation, or full preparation for heaven and for hell, respectively, are plainly alluded to by the Lord; where he says, "Unto every one that hath *shall be given*, and he shall have abundance: but from him that hath not, *shall be taken away even that which he hath*," Matt. xxv. 29.

The common opinion, therefore, that man after death is either immediately raised to heaven, or immediately cast down to hell, without any intervening process of justice or open manifestation of his internal life, is not only most unreasonable in itself, but plainly repugnant to the Sacred Scriptures, which further declare, that "there is nothing covered, which shall not be *revealed*; neither hid, which shall not be *known*: therefore, whatsoever ye have spoken in darkness,

darkness, shall be *heard in the light*; and that which ye have spoken in the ear in closets, shall be *proclaimed upon the house-tops*," Luke xii. 2, 3. Matt. x. 26. Mark iv. 22.

With respect to the places of vastation in the spiritual world, they are repeatedly spoken of in the Word under the names of the *lower earth*, the *pit*, the *prison*, the *land of the shadow of death*, &c. which, though situated near the *hells*, are perfectly distinct from them. The *lower earth* is that portion of the world of spirits, or intermediate state, which is immediately under the feet of those who are in that world: the *pit* is under the lower earth, each of which is a kind of *prison*, or place of temporary captivity, until their inhabitants are prepared for elevation into heaven: and the *hells* are under and surrounding the whole. These facts, which are asserted by Swedenborg, are proved by the following passages from the Word itself.

Isa. xiv. 15, 19. "Thou shalt be brought down to *hell*, to the *sides of the pit*. Thou art cast out of thy grave, like an abominable branch; and as the raiment of those that are slain, thrust through with a sword, that go down to the *stones of the pit*, as a carcase trodden under foot." Here *hell* is the place of the damned; the *pit* is where they who are in falses are to be vastated; *stones* are the borders or terminations, which are also called *sides*, because round about the pits are the *hells*; and the whole is represented to be *under foot*.

Isa. xxiv. 22. "They shall be gathered together, as *prisoners* are gathered in the *pit*, and shall be *shut up in the prison*, and *after many days* shall they be *visited*." The prisoners in the pit are they who are undergoing vastation or temptation; of whom it is said, that after many days they shall be visited, that is, released and comforted.

Isa. xlii. 6, 7. "I Jehovah will give thee for a covenant of the people, for a light of the gentiles, to open the blind eyes, to *bring out the prisoners from the prison*, and them that sit in darkness *out of the prison-house*." This passage

alludes to the coming of the Lord, when he liberated those in the spiritual world, who were in the lower earth, and in the pits or prison-houses adjoining it, in states of vastation. Peter, in his first Epistle, also says, that the Lord after his crucifixion “went and preached unto the *spirits in prison*, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing,” chap. iii. 19, 20. Now if he preached unto those spirits, he must have instructed them in such truths as they were ignorant of, and thus opened the eyes of their understandings, which were before involved in spiritual darkness, or in ignorance of divine things.

Isa. xlv. 23. “Sing, O ye heavens, for Jehovah hath done it; shout, *ye lower parts of the earth*; break forth into singing, ye mountains, O forest, and every tree therein; for Jehovah hath redeemed Jacob, and glorified himself in Israel.” The redemption, which the Lord accomplished while on earth, extended to those who were in the lower parts of the earth in the spiritual world; and therefore the heavens, the earth, the mountains, forests, and trees, by which is meant the spiritual church at large, internal and external, are called upon to rejoice, and celebrate the event.

Isa. xlix. 9. “I will give thee for a covenant of the people, that thou mayst say to the *prisoners*, Go forth; to them that are *in darkness*, Shew yourselves.” Still alluding to those who were detained as prisoners in the lower parts of the world of spirits, until liberated by the Lord at the time of his coming. They are called upon to *go forth*, and *shew themselves*: for heretofore they had been reputed as *dead*, and lying in *graves*, because they had their dwelling *under the earth*, and were concealed from the view of those who were in the world of spirits. It is therefore in another place written, “*Thy dead men shall live, together with my dead body shall they arise*: awake and sing, ye that *dwell in dust*,” Isa. xxvi. 19. And in reference to the same circumstance it is said in the Gospel, that “the *graves were opened*, and
many

many bodies of saints which slept *arose*, and came out of the graves after the Lord's resurrection, and went into the holy city, and *appeared unto many*," Matt. xxvii. 52, 53.

Isa. li. 14. "The *captive exile* hasteneth that he may be *loosed*, and that he *should not die in the pit*, nor that his bread should fail."

Isa. lxi. 1. "The spirit of the Lord Jehovih is upon me, because Jehovah hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim *liberty to the captives*, and the *opening of the prison* to them that are bound."

Ezek. xxvi. 20. "I will bring thee down with them that *descend into the pit*, with the people of old time, and will set thee in the *low parts of the earth*, in *places desolate* of old, with them that *go down to the pit*." The low parts of the earth are here called *desolate places*, because they are places of vastation; and they are said to be *of old*, because they were appointed for the reception and temporary abode of those, who from the times of Noah, until the coming of the Lord, were preserved, that a spiritual church might be formed of them in the spiritual world, agreeably to the testimony of Peter above quoted, and to that of Paul, where he says, "Now that he (Christ) ascended, what is it but that he also *descended first into the lower parts of the earth*?" Eph. iv. 9.

Ezek. xxxi. 14, 16. "They are all delivered unto death, to the *nether parts of the earth*, in the midst of the children of men, with them that *go down to the pit*. I made the nations to shake at the sound of his fall, when I cast him down to *hell* with them that descend into the *pit*: and all the trees of Eden, the choice and best of Lebanon, all that drink water, *shall be comforted in the nether parts of the earth*." Mention is here made of the nether parts of the earth, of the pit, and of hell, thus distinguishing the places of vastation from the hells which surround them. And of the persons represented by the trees of Eden, &c. who

are in a state of vastation, it is said, that they are to be comforted.

Zech. ix. 11, 12. “As for thee also, by the blood of thy covenant, I have sent forth *thy prisoners out of the pit*, wherein is no water: turn ye to the strong-hold, *ye prisoners of hope*.” Surely these prisoners of hope, who were to be released from the pit, were not in hell, where hope never comes, but in places contiguous to it, for the purpose of being vastated, or, what is the same thing, of being divested of those false principles, which they had carried with them from the natural world, and which for a season prevented their reception of divine truths. Hence the place, where they were confined, is called a pit without water, denoting a state void of truth, for such is the signification of water in the Word.

Ps. cvii. 18, 19, 20. “They draw *near unto the gates of death*: then they cry unto Jehovah in their trouble; he saveth them out of their distresses: he sent his Word, and healed them, and delivered them from *their destructions (their pits)*.” The pits here spoken of (for so the same word in the original is rendered in Ps. xciv. 13. Ezek. xix. 4, 8.) are places of vastation near the gates of death, that is, near hell, but not in it; and to be delivered out of those pits, is to be delivered from false and unclean principles.

Matt. xv. 14. Luke vi. 39. “Let them alone: they be blind leaders of the blind: and if the blind lead the blind, both shall fall into *the ditch*.” Here the ditch is mentioned instead of the pit; but both signify the same thing, viz. a state of gross error and falsehood, out of which the ignorant may in due time be delivered, if they had previously cherished a spirit of integrity according to the best of their judgment: otherwise not.

Apoc. v. 13. “And every creature which is in heaven, and on the earth, and *under the earth*, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon

upon the throne, and unto the Lamb, for ever and ever." The lower parts of the spiritual world are here meant by the phrase, *under the earth*; for it is plain, that the natural world is not alluded to, since men do not in this world dwell under the earth.

Apoc. vi. 9. "I saw *under the altar* the souls of them that were slain for the word of God, and for the testimony which they held." The place, where these souls were seen, was in the lower earth of the spiritual world; and they are said to be under the altar, because they worshipped the Lord, and were preserved by him until the time of their elevation into heaven.

Besides the passages here adduced from the Sacred Scriptures, there are many others which make mention of the *lower earth*, the *pit*, (and sometimes the *bottomless pit*, which is hell,) the *prison*, *prisoners*, the *land of the shadow of death*, the *dwellers in dust*, &c. &c. and among them the following.

Isa. ix. 2.	Ps. xxx. 3.	Ps. cxix. 85.
Isa. x. 4.	Ps. xl. 2.	Ps. cxxxix. 15.
Isa. xxxviii. 17, 18.	Ps. lv. 23.	Ps. cxliii. 7.
Isa. lxi. 1.	Ps. lxiii. 9.	Ps. cxlvi. 7.
Ezek. xxviii. 8.	Ps. lxix. 15, 33.	Job xxxiii. 21.
Ezek. xxxii. 18, 23 to 32.	Ps. lxxix. 11.	Prov. i. 12.
Jonah ii. 6.	Ps. lxxxviii. 4, 6.	Eph. iv. 9.
Ps. xxviii. 1.	Ps. cii. 20.	1 Pet. iii. 19, 20.

After the production of these numerous testimonies from the Holy Word, and from other writings in agreement with it, of the actual existence of places for the reception of deceased men not yet prepared for introduction into heaven, in consequence either of their ignorance, their errors, or their natural frailties, will Mr. Pike still persist in asserting, that the Oracles of divine truth give *no intimation whatever* of any other state of being after death, than that of absolute perfection in heaven, or that of hopeless despair in hell? Will he still continue to deny, in the face of revealed truth, and in opposition to the express words of the apostle Peter, confirmed by the apostle Paul, that certain spirits were detained

tained as prisoners in the lower parts of the earth, even from the time of Noah till the coming of the Lord in the flesh, when he went and preached redemption and salvation to them? Or does he imagine, that the wild rhapsodies, which he has uttered against a man in every respect his superior, and against a doctrine so plainly inculcated in the Scriptures as that under consideration, are to be accepted by the reader for argument, when they have neither reason, truth, nor justice to recommend them? The fact is, that Mr. Pike was determined to write *something* against Baron Swedenborg, and against the doctrines of the New Church, which appear to be gaining ground in the town of Derby, where he resides, and where two respectable temples or places of worship for the readers of those doctrines have been lately erected. Fear, probably, lest some of his own flock should take it into their heads to stray from their old parched-up sheep-walk, and look for better pasture in some neighbouring meadow, may have had it's full share in drawing his attention to the subject; and having procured a sight of two or three of the Baron's works, but deeming them (*according to his own account*) unworthy of his attentive perusal, he has *dipped here and there* into several of their pages, and finding such unusual terms as *vastation, middle state, world of spirits, spiritual world, &c. &c.* he has immediately dashed upon them, and held them up to ridicule, without giving himself a moment to reflect, that by so doing he was actually impeaching, denying, and blaspheming the Divine Word, which distinctly authorizes their use.

3. THE INTERMEDIATE STATE, OR WORLD OF SPIRITS.

The doctrine of an intermediate state and place between heaven and hell being, however, with difficulty admitted by many sincere and upright characters, particularly of the Protestant persuasion, it is considered adviseable, for the sake of these, to add a few more observations on the subject, and to confirm the truth of the doctrine by a further appeal
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to the Sacred Scriptures. But first of all, let the terms made use of be defined. The *spiritual world* is the general abode of all spiritual beings, whether good, evil, or of a mixed quality: consequently it includes heaven, hell, and the world of spirits, or intermediate state and place between both. *Heaven* is the eternal residence of angels, in other words, of deceased men made perfect and happy in their several degrees. *Hell* is the eternal abode of devils, in other words, of deceased men also, who by a life of wickedness have plunged themselves into the depths of imperfection and misery, according to their several states and degrees of evil. And the *world of spirits*, or intermediate state and place between heaven and hell, is the temporary abode of such deceased men as, being partly in good and truth, and partly in evil and falsehood, are not yet fully prepared for either, but are undergoing the process of vascitation and instruction, which will finally terminate in the elevation of some into heaven, and the depression of others into hell, each according to the ruling love which he had previously formed in himself during his abode in the natural world. To this intermediate world of spirits may be referred those *pits, prisons, and habitations in the lower earth*, which have been already spoken of in the preceding pages.

The world of spirits, then, to which we are now more particularly about to call the attention of the reader, is that world into which every man passes immediately on the death of the body. That there must be, in the nature of things, such an intermediate state and place, is plain from a due consideration of what it is that constitutes heaven, and what hell; and how rare and uncommon it is for either of those states to be perfected in the present life. Now as good and truth, together with their conjunction in man, constitute heaven both within him and without him; and as, on the other hand, evil and falsehood, together with their conjunction in man, constitute hell both within him and without him; and yet neither of these two opposite states can be supposed to be completed in this life, every man (with few exceptions,
if

if any,) being partly in good and truth, and partly in evil and falsehood; it therefore necessarily follows, that man dying in this mixed state is, on his first entrance into another life, neither fully prepared for heaven, nor fully prepared for hell, but stands as it were in the mid-way between both.

The good and virtuous, or they in whom the love of good predominates over the love of evil, are then, by means of instruction suited to the capacity and peculiar disposition of each, by degrees delivered from the various imperfections, infirmities, and errors, which adhered to them in their natural state; and are thus prepared by the Lord for an actual entrance into some of the heavenly societies, wherein they enjoy, in common with angels, all the happiness of which their love and faith have rendered them susceptible. But the wicked, or they in whom the love of evil predominates over the love of good, are gradually divested of the real or apparent good and truth, which they may possess; and after being reduced both internally and externally to a full conformity to those principles of evil, which they had adopted in the world, they are consigned, or rather voluntarily betake themselves, to such of the infernal societies as make one with their life, and with them experience all the misery, which is inseparable from their ruling love, and their delight in evil.

In addition to the many passages already cited in proof of the actual existence of a middle state between heaven and hell, which, for the sake of distinguishing it from other parts of the spiritual world at large, is very properly called the *world of spirits*, as being the immediate or first receptacle of departed souls, the following are worthy of being attentively considered.

1 Sam. xxviii. 11 to 19. Samuel, after he was dead, first appeared to a woman who had a familiar spirit, and afterwards to Saul, whose spiritual eyes were opened on the occasion: during which interview Samuel was neither in heaven nor in hell, but in the world of spirits between both, and probably in that part of it which is called the *lower earth*;

earth; for the woman said, "I saw gods (or powerful beings) *ascending out of the earth*," ver. 13: and again, she said, "An old man (*Samuel*) *cometh up*, and he is covered with a mantle," ver. 14.

2 Kings vi. 17. A mountain full of horses and chariots of fire was seen in the world of spirits, or intermediate place between heaven and hell, by Elisha's young man, but not till his spiritual eyes were opened for the express purpose.

Ezekiel, chap. ii. iii. viii. ix. x. xxxvii. xl. xli. xlii. xliii. xlv. xlv. xlvii. In all these chapters the prophet speaks of what he saw in vision, or in the world of spirits; but particularly in chap. viii. he states, that, while he was in the spirit, he was lifted up *between the earth and the heaven*; and in chap. xxxvii. that the spirit took him, and set him down in the midst of a *valley full of dry bones*, which afterwards received life. Now this valley was neither in heaven, nor in hell, and yet it was in some part of the spiritual world; for the prophet expressly says, that he was taken there *in the spirit*. Whence it clearly follows, that there is an intermediate state and place between heaven and hell, which being inhabited by spirits of a mixed quality, not yet prepared either for the one or the other, is therefore called the *world of spirits*.

Daniel, chap. vii. 3 to 8, being in spiritual vision, saw four great beasts *come up from the sea*. He saw likewise, chap. viii. 3 to 12, a ram and a he-goat, the former of which prospered for a time, until the latter smote him, cast him *to the ground*, and stamped upon him. And again, chap. xii. 7, being still in the vision of his spirit, he saw a man clothed in linen, by the side of a river, who *lifted up his right hand and his left hand unto heaven*; and he heard him swear by him that liveth for ever and ever. In each of these cases Daniel himself was, as to his spirit, in the intermediate world between heaven and hell; and the various things, which he then saw, were evidently in the same.

Zechariah, chap. i. ii. iii. iv. v. vi. In these chapters Zechariah describes what he saw, when his spiritual eyes

were opened to discern the things of another life; among which were a man (the angel of Jehovah) riding upon a red horse, and standing among the myrtle-trees that were in the bottom (in the shade); four horns, and four carpenters; a man with a measuring-line in his hand; Joshua the high-priest clothed with filthy garments, standing before the angel of Jehovah, and Satan standing at his right hand to resist him; a fair mitre afterwards placed upon his head, and change of raiment given unto him; a golden candlestick, and two olive-trees by it; a flying roll; an ephah, with a woman sitting in the midst of it, and a leaden weight on it's mouth, the whole *lifted up between the earth and heaven* by two women, who had wings like the wings of a stork; and lastly four chariots coming out from between two mountains of brass, with red, black, white, grisled, and bay (strong) horses.

Luke xvi. 26. Abraham in heaven said to the rich man in hell, "*Between us and you there is a great gulf fixed.*" This great gulf, or open space, is that intermediate state and place between heaven and hell, called the world of spirits, of which we are now speaking.

Matt. xxviii. Mark xvi. Luke xxiv. John xx. Chap. xxi. By each of the Evangelists we are informed, that our Lord, after his resurrection, was in a spiritual state *previous to his ascension into heaven*; and that, while in this state, he at different times appeared to his disciples, by opening their spiritual eyes, and thereby enabling them to see his person, now no longer material as before. In the Acts of the Apostles, chap. i. 3, we also read, that he continued no less than forty days in that part of the spiritual world, which lies between heaven and hell, and that at length he *ascended towards heaven*, until a cloud received him out of their sight, ver. 9.

Apoc. i. 10. Chap. iv. 1. Chap. vi. 9. Chap. vii. 1. Chap. viii. 10. Chap. ix. 1, 2. Chap. x. 1, 2. Chap. xi. 12. Chap. xii. 5. Chap. xiii. 1, 11. Chap. xvi. 16. Chap. xvii. 3. Chap. xviii. 1. Chap. xix. 17 to 21. Chap. xx. 1, 2, 3, 7, 8,

8, 9. Chap. xxi. 10. From the passages here referred to, and many others in the book of Revelation, the doctrine of an intermediate state, place, or world, between heaven and hell, is so plainly set forth, as to admit of no reasonable doubt. For the apostle John first declares, that he was *in the spirit*, or *in spiritual vision*; and then that he saw heaven *above him*, and the bottomless pit *beneath him*: That he saw a star *fall* from the one, and smoke *ascend* from the other: That he saw the souls of martyrs *under the altar*, who were not as yet elevated into heaven, but were to remain for a season in the place they then occupied, until the number of their brethren should be fulfilled: That he saw four angels standing on the four corners of the earth; and another angel standing with his right foot upon the sea, and his left foot upon the earth, with his hand *lifted up towards heaven*: That he saw a beast *rise up* out of the sea, and another from the earth: That the name of one of the places in the intermediate world is called in the Hebrew tongue *Armageddon*, and is the seat of spiritual warfare between the powers of heaven *from above*, and the powers of hell *from beneath*: That he was carried *in spirit* to another place, called the *Wilderness*, where the woman, who had brought forth a man-child, and was persecuted by the dragon, was to be nourished for a time, times, and half a time, from the face of the serpent; and where also he saw another woman sitting upon a scarlet-coloured beast, full of names of blasphemy: That he saw an angel *come down from heaven*, having the key of the bottomless pit, and a great chain in his hand, who laid hold of the dragon, that old serpent which is the devil and Satan, and *cast him into the bottomless pit* for a thousand years; after which he was again to come *out of hell* into the intermediate state and place, called the world of spirits, where he would stir up a war against the saints, lay siege to the beloved city, but, on the first attempt to storm it, would be devoured by fire *from heaven*, and with his partisans again *cast into hell*, there to be tormented for ever and ever. Immediately after which great events John

adds, that the first heaven and the first earth, together with the sea, passed away; that a new heaven and a new earth succeeded; and that being carried *in spirit* to a great and high mountain, he saw the holy city, New Jerusalem, *coming down* from God out of heaven. (*)

After these abundant proofs from the Sacred Scriptures of the actual existence of an intermediate state and place between heaven and hell, the reader, it is presumed, must be fully convinced of the rashness and futility of Mr. Pike's assertions to the contrary; since few doctrines of revelation are more plainly taught, than that, against which he has raised so loud an outcry. But some men "have eyes to see, yet *see not*; and ears to hear, yet *hear not*, neither do they *understand*," Matt. xiii. 13. The prophet, who knew their character and habits pretty well, says of them, "They are *drunken*, but not with wine; they *stagger*, but not with strong drink: for Jehovah hath poured out upon them the spirit of *deep sleep*, and hath *closed their eyes*: the prophets and their rulers, the seers hath he *covered*. And the vision of all is become unto them as the words of a *book that is sealed*, which men deliver to one that is learned, saying, *Read this*, I pray thee; and he saith, *I cannot, for it is sealed*: and the book is delivered to him that is not learned, saying, *Read this*, I pray thee; and he saith, *I am not learned*," Isa. xxix. 9 to 12. So that, whether they be learned or unlearned, whether they be teachers or pupils, they are still *blind*, and *deaf*, and *fat*, and *heavy*, Isa. vi. 10; and in a thousand instances the Word of divine truth is to them a *sealed book*.

(*) See *Compendium*, p. 106 to 111.

SECTION XVII.

1. *The Place of Punishment, or Hell.*—2. *Description of Hell, as a State.*—3. *The Inhabitants of Heaven, as well as of Hell, are all of the human Race.*—4. *Evil Spirits disturbing Heaven.*—5. *The wicked go voluntarily to Hell, and infernal Spirits have their Delights.*—6. *Some are in Hell, and yet do not know they are there.*
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I. THE PLACE OF PUNISHMENT, OR HELL.

UNDER this general head Mr. Pike brings forward, p. 35, &c. a variety of objections, some of which have been already answered in the preceding pages, and others are so very silly and absurd, as to be unworthy of particular notice. Of this latter description are the following, viz. That, according to Swedenborg, hell is formed by self-love and the love of the world. That it consists of myriads upon myriads of spirits, being the common receptacle of all, who, since the creation of the world, have alienated themselves from God, by evils of life, and falses of faith. That some of these have been and still are idolators, some naturalists or worshippers of nature, and some atheists. That the pleasures of scortatory love descend even to the lowest hell, and join themselves in the way thither, and there, with the pleasures of all infernal loves. That the inhabitants of hell delight in murder, stealing, whoring, blaspheming, and defrauding. That all hell overflows with uncleannesses, and the universal origin of them is immodest and obscene scortatory love. That hell in the total is called adultery, and heaven in the total is called marriage.

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These are some of the sentiments, which Baron Swedenborg has expressed in regard to hell and it's inhabitants; and as Mr. Pike holds them up to the contempt of his readers, it is fair to conclude, that he is himself of a contrary opinion on each point; that he believes, for example, that hell is *not* formed by self-love and the love of the world; that it is *not* the receptacle of all, who, since the creation of the world, have alienated themselves from God; that there are *no* idolators, naturalists, or atheists in hell; that the pleasures of adultery have *no* connection whatever with hell, and are *not* of an infernal nature; that the inhabitants of hell take *no* delight in murder, stealing, whoring, blaspheming, and defrauding; that hell is *not* a filthy and unclean place, by reason of the lusts which prevail there; and lastly that hell in the total does *not* merit the appellation of adultery, *nor* does heaven deserve the appellation of marriage! A pretty specimen truly of a Christian professor's faith, with respect to heaven and hell, the former of which is in the Word so often compared to a marriage, while the latter is always represented as the opposite to heaven.

2. DESCRIPTION OF HELL AS A STATE.

The Baron's account of hell, or the place of punishment in the spiritual world, is in few words as follows. "As love towards the Lord and our neighbour, together with the joy and happiness therein originating, constitute heaven, so hatred against the Lord and against our neighbour, together with the punishment and torment therein originating, constitute hell. There are innumerable genera of hatreds, and still more innumerable species; and hence the hells are innumerable. As heaven, by means of mutual love, constitutes as it were one man and one soul, and thus regards one end, which is the preservation and salvation of all to eternity, so on the other hand, hell formed from proprium by self-love and the love of the world, that is, by hatred, constitutes one devil and one mind, and thus regards one end, which is the destruc-

destruction and damnation of all to eternity. The torments of the wicked in hell are such as cannot be described : for the highest satisfaction of their life consists in being able to punish, torture, and torment each other, which they do by arts most unknown in the world, whereby they excite exquisite sensations, just as if they were in the body, and also direful and horrible phantasies, together with terrors and horrors, and many more things of a similar kind. The diabolical crew perceive so much pleasure herein, that, if it were possible for them to increase and strain pangs and torments to infinity, they would not even then be satisfied, but would still burn with desire to go beyond infinite. The Lord however takes away their tendencies, and mitigates their torments." *Arc. Cæl.* 693 to 695.

From this extract Mr. Pike has selected the following passage for animadversion : " Hell formed from proprium by self-love and the love of the world, that is, by hatred, constitutes one devil and one mind." In opposition to which he remarks, p. 35, that " the Scriptures *do not represent* hell as a devil or a mind, but as a *place* of torment." That hell is a *place*, as well as a *state of mind*, is admitted and confirmed by Swedenborg in many parts of his writings, particularly in his *True Christian Religion*, 123, as quoted by Mr. Pike, where he calls it " the common *receptacle* of all, who, since the creation of the world, have alienated themselves from God:" but that the same term is also used in the Scriptures to denote *one form, one devil, one mind*, and the *principle of evil* in general, is plain from the following passages.

Isa. xiv. 9. " *Hell* from beneath is moved for thee to meet thee at thy coming." This cannot with propriety be said of hell as a *place*, but as an *assemblage of devils or evil spirits*, who are combined together as *one form, one devil, and one mind*, to seduce and to destroy.

Isa. xxviii. 15. " We have made a covenant with *death*, and with *hell* we are at agreement." Here again a compact or agreement is said to be made with hell, surely not

not as a *place*, but as a *collection of evil spirits*, who uniting together in one body, and having one end or aim, may be regarded as *one monstrous form*, animated by one and the same malevolent intention or mind.

Jonah ii. 1, 2. "Jonah prayed unto Jehovah his God out of the *fish's belly*, and said, I cried by reason of mine affliction unto Jehovah, and he heard me; out of the *belly of hell* cried I, and thou heardst my voice." Hell is here represented as one living form, and that the form of a *fish*, out of whose belly Jonah cried. It is elsewhere described as a *serpent*, a *dragon*, a *wild beast*, &c. &c.

Matt. xxiii. 15. "Wo unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the *child of hell* than yourselves." A child of hell is not the child or offspring of a *place*, but one who is confirmed in the *principle of evil* by actual life. Hence the Jews are described as *children of the devil*, John viii. 44; the term *devil* being frequently used to denote the same thing as *hell*, viz. evil in general, together with all those spirits of darkness, who are leagued together as *one mind*, for the purpose of injuring and destroying others. For the same reason the apostle Paul addressed Elymas the sorcerer, and said, "O full of all subtilty, and all mischief, *thou child of the devil*, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts xiii. 10.

Apoc. vi. 8. "I looked, and behold, a pale horse, and his name that sat on him was *Death*, and *hell* followed with him." Here death means the extinction of spiritual life, and hell a state of damnation as the consequence thereof. *Place* is one thing, *state* is another; and the term *hell* sometimes, but not always, implies both.

Apoc. xx. 14. "Death and *hell* were cast into the lake of fire." If hell signified nothing more than a certain place so called, as insisted upon by Mr. Pike, then it would follow from the words here quoted, that *hell was cast into hell!* which is a thing impossible. But when it is considered, that
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by the terms *death* and *hell* are denoted the wicked and impious in general, by *death* such as were interiorly in evils, and therefore in reality devils, and by *hell* such as were interiorly in falses, and therefore in reality satans, there is then no difficulty whatever in comprehending what is meant by *death and hell being cast into the lake of fire*.

Let the reader now compare these passages with Mr. Pike's bold assertion, that the Scriptures do not represent hell as a devil or a mind, but only as a *place* of punishment. Hell is moved from beneath to meet a man at his coming; an agreement is entered into with hell; the belly of a fish is called the belly of hell; a proselyte of the Scribes and Pharisees is called a child of hell; death rides upon a pale horse, and hell follows with him; and lastly death and hell are both cast into the lake of fire. None of these particulars accords with the idea of hell as a mere place or inanimate locality; but they evidently imply a living agent, or an assemblage of minds all acting under one common impulse, and bearing one common name, as the *legion* of devils did, who, though many in number, (perhaps no fewer than two thousand, as they afterwards entered into so many swine,) are yet called and addressed as only *one unclean spirit*, Mark v. 2, 8 to 13. Luke viii. 29, 30. From these considerations then it plainly follows, that the term *hell*, as used in the Sacred Scriptures, not only denotes a *place* of punishment, but also the principle of *evil itself*, which is the cause of punishment, together with those *infernal spirits* who combine together, as one mind and one monster, to produce one end, the subversion of order, and the destruction of all around them.

3. THE INHABITANTS OF HEAVEN, AS WELL AS OF HELL, ARE ALL OF THE HUMAN RACE.

The doctrine maintained by Swedenborg from the express declarations and true sense of the Sacred Scriptures, that angels and devils are of the human race, is again for the third time assailed by Mr. Pike, who seems very unhappy

that he should be placed so high in the scale of creation, as to be entitled to the privilege of calling an angel his *brother*! Had the Baron set him down as a member of the family of apes, monkeys, or baboons, he could not have manifested more displeasure and resentment, than he has done for the honour intended him. If however he prefer the life and clothing of a worm (as by his hopes of the resurrection of the *gross material body* there is some reason to suspect he does) to the true dignity and glory of the angelic nature, with which he was destined to be hereafter invested, in common with other intelligent beings, then let him enjoy in silence and stupidity the pleasure of his dream. But let him not dash from the lips of others, more alive to the prospects of a blessed immortality than himself, that cup of supreme felicity, which the Divine Word, now opened and rationally understood, presents to the acceptance of every faithful and believing Christian. To these latter I would address myself, and say, Was not man created in the very image and likeness of his God? And was not the breath of life, the two-fold life of love and wisdom from the Deity himself, breathed into his nostrils, so that he became a living soul? Surely it was not possible to endow an angel with higher privileges, with more exalted honours, than these. To be *more* than an *image and likeness of God*, is the same thing as *being God*: and to be *more* than a *living soul*, or a form receptive of life from the Lord, is the same thing as being *life itself*, which is a character that belongs exclusively to the Father and the Son, that is, to the Essential Divinity and the Divine Humanity of the Lord: see John v. 26. Chap. xi. 25. Chap. xiv. 6. How then can it be supposed, that God created angels with higher powers, capacities, and prerogatives, than those which he originally bestowed on man, and which man is still capable of enjoying in another life; seeing it is a truth self-evident, that God cannot create another being equal to himself? Now if, as above stated, man be indeed an *image and likeness of God*, and an angel is and can be *no more*, then it evidently follows, that angels and men are of the same family and race.

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But this subject having been already sufficiently discussed, and the identity of angels with men clearly demonstrated from the Sacred Scriptures, it remains now only to advert to an objection urged by Mr. Pike from Matt. xxv. 31, 32, where it is said, that the Son of Man shall come in his glory, attended by the holy angels, that then all nations shall be gathered before him, and that he will separate the sheep or the righteous from the goats. "If (says he, p. 36,) the holy angels had once been righteous men, instead of being the attendants of the eternal Judge, they would be the sheep that shall be gathered before him. The Lord also declares, that at that day he will send forth his angels, who shall sever the wicked from the just: but if they themselves were just men, what would be the meaning of sending them forth to sever the wicked from the just? In various other passages, holy angels are described as forming the train of the eternal Judge; but in no one of them as standing before his bar to be judged by him."

The whole of this objection is founded on the mistaken though prevailing opinion, that the judgment spoken of in the Gospels is to be a judgment upon all of the human race, who have ever lived, and who shall live, from the creation of the world to the end of time. But it has been proved, (p. 160 to 169,) that this is not the true doctrine of the Sacred Scriptures on the subject; that several judgments have taken place prior to that above alluded to, namely, at the end of the Most Ancient, the Ancient, and Israelitish churches; and consequently that the wicked have several times been separated from the just, when these latter have successively been elevated to heaven, and thus invested with the character, name, and office of *angels*. This single consideration detects the fallacy of Mr. Pike's reasoning, and at once annuls his whole argument, which is built, not on the true sense of the Lord's words in the Gospel, but on his own misapprehension of the language and doctrine of divine inspiration.

Before the righteous are separated from the unrighteous in the world of spirits, a kind of mutual intercourse or communion takes place between both; the sheep and the goats are intermixed, as we see they are in this world; both make the same external profession of religion; and the real quality of each is not discerned and clearly ascertained by the other, until the Lord, by the more immediate presence of his divine truth, brings to light and makes manifest their interiors. Separation then ensues, which is called a judgment, and is *representatively* described under forms peculiar to those of human judicature, that is, by the appearance of a throne, tribunal, or judgment-seat, and One sitting thereon, before whom all nations are summoned, that each may be dealt with according to the works done in the body. At the conclusion of this process, the sheep and the goats are severally addressed by the King the Judge, the former in these words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and the latter in these, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. xxv. 34, 41. The kingdom prepared for the good is the angelic heaven, where all the inhabitants are *angels*; but the fire prepared for the devil and his angels denotes hell, where all the inhabitants are *devils*: and as the goats on the left hand proved, on examination, to be no other than devils, therefore the fire of hell, notwithstanding Mr. Pike's assertion to the contrary, was prepared for them *as devils*, and not for any beings of a superior order, who were once blessed and happy angels, but who by transgression fell, and were cast out of heaven.

But further; not only are good men raised to the dignity and title of angels at the end of a church, when a general judgment takes place, but the Scriptures give us plainly to understand, that in the intervals between the commencement and the expiration of a church, and consequently long before the judgment proper to each respectively, good
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and righteous men of all nations have been elevated after death to their places in heaven, and have then become angels; while, on the contrary, wicked men have been in like manner consigned after death to their places in hell, and thus have become devils. The account given of Abraham and Lazarus in heaven, and of the rich man in hell, Luke xvi. 22, 23, and this while men were still living in the natural world, before the time of the judgment, is a case in point: so is that of the angel, who shewed John the various things which he saw in the spiritual world, Apoc. xix. 10. Chap. xxii. 8, 9: not to mention the case of Moses and Elias, who appeared *in glory* at the time of the Lord's transfiguration, Luke ix. 30, 31; and of others, who are sometimes called *men*, and sometimes *angels*, yet all of them enjoying the happiness of heaven, without waiting for the general judgment; which is a fact that confounds, overthrows, and blows out of sight, the whole system adopted by Mr. Pike, in relation to these subjects, as a thing altogether foreign to the truth of revelation.

As to Mr. Pike's assertion that angels are no where represented as being liable to be judged themselves, but are only described as forming the retinue of the great Judge, assisting him, and witnessing his proceedings, it is sufficient to refer him to his favourite apostle Paul, who in the mildest manner possible will rebuke him for his presumption in daring to controvert his high authority. "Do ye not know, (says he,) that the *saints shall judge the world*? Know ye not, that *we shall judge angels*?" 1 Cor. vi. 2, 3. Paul, it appears, so far from agreeing with the views of some who profess to admire him, in considering that men only are to be judged, and the angels to be either aiding and assisting in their judgment, or else mere spectators on the occasion, entirely reverses the picture, maintaining that the angels are to be judged by the saints, heavenly beings by earthly worms! The question is therefore between Paul and Pike, the master and the scholar: they are at complete issue with each other, and must be left to settle the dispute as they can.

4. EVIL SPIRITS DISTURBING HEAVEN.

It is again objected to Swedenborg, p. 37, that he represents the hells, or evil spirits from the hells, as disturbing heaven before the coming of the Lord, and infesting it a thousand different ways: and this Mr. Pike considers as opposed to the Scriptures, which say, "There shall in no wise enter into it (heaven(*)) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie," Apoc. xxi. 27. And again, "Lay up for yourselves treasures in heaven, where thieves do not break through nor steal," Matt. vi. 20. Yet this very attempt of the infernals to disturb, plunder, and destroy heaven, is one of the reasons which induced the Lord to come into the world, in order to frustrate their designs. It is therefore written, "Blessed be the King that cometh in the name of the Lord: *peace in heaven*, and glory in the highest," Luke xix. 38. Here mention is made of peace being produced in heaven, as an effect of the coming of the Lord into the world; which evidently implies, that before such coming the angels were in some measure disturbed or infested by the machinations of evil spirits. This is more plainly expressed in these words by an inspired penman: "There was *war in heaven*; Michael and his angels *fought* against the dragon, and the dragon *fought* and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out,

(*) Mr. Pike here, instead of the *holy city, New Jerusalem*, which is evidently referred to by the pronoun *it* just preceding, improperly inserts the word *heaven* within parentheses, no doubt for the purpose of strengthening his argument. The expression of his own choice has been allowed to remain, and yet it will no more serve his cause in the end, than the straw grasped by a drowning man will support him in his danger. The term *heaven* is general, having respect to the state of the blessed as well *before* as *since* the coming of the Lord: whereas the phrase, *holy city, New Jerusalem*, is more particular in it's application, being exclusively predicated of the state of heaven and the church *since* his coming, and indeed since his *second coming*, which has taken place in our day, in the opening of the true spiritual sense of his Holy Word.

out, that old serpent, called the devil and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, *Now is come* salvation, and strength, and the kingdom of our God, and the power of his Christ : for the *accuser* (infester and disturber) of our brethren is cast down, which *accused* them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony," Apoc. xii. 7 to 11. Our Lord himself also says in the Gospel, "I beheld *Satan as lightning fall from heaven*," Luke x. 18. He must then have found means to introduce himself into those regions of bliss, from which he was at length expelled, possibly in some such way as the man without a wedding-garment insinuated himself amongst the guests invited to the heavenly wedding, who was in like manner cast out into outer darkness, Matt. xxii. 11 to 13.

Another case shall be mentioned of a devil or evil spirit not only gaining access to heaven, where the angels were assembled, but even offering his advice in the presence of the Supreme Being himself ; and that is the case related by the prophet Micaiah. "Hear (says he to the king of Israel) the word of Jehovah : I saw Jehovah sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left. And Jehovah said, Who will persuade Ahab, that he may go up and fall at Ramoth-gilead ? And one said on this manner, and another said on that manner. And there came forth *a spirit*, and stood before Jehovah, and said, I will persuade him. And Jehovah said unto him, Wherewith ? And he said, I will go forth, and I will be *a lying spirit* in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also : go forth, and do so. Now therefore behold, Jehovah hath put *a lying spirit* in the mouth of all these thy prophets, and Jehovah hath spoken evil concerning thee," 1 Kings xxii. 19 to 23.

Wherein now does the account given by Swedenborg of the state of heaven before the coming of the Lord, as being
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subject occasionally to the presence and infestation of evil spirits, at all differ from the testimony of divine revelation? Is it not in literal and perfect agreement with it? And is it not at the same time evident, that the benefits of redemption extended not only to men upon earth, but even to the angels in heaven, who found in it an accession of strength, and security from all further danger? Yet Mr. Pike, in the fulness of his ignorance on this important subject, reprobates and virtually disclaims all part in a heaven, that could stand in need of such divine assistance. "What a heaven (says he, p. 37,) would that be!" intimating thereby, (for what other conclusion can be drawn from his words!) that it would not be worthy of his acceptance or notice, if it's enjoyments and felicities were not placed on a more solid and permanent basis, than the protection afforded by the powerful arm of the Redeemer.

It follows, therefore, if we would put a consistent interpretation on the various passages of Scripture, which *apparently* oppose each other, that the quotations which Mr. Pike has made from the Apocalypse and the Gospel, stating that heaven is a place into which there shall in no wise enter any thing that defileth, or worketh abomination, or maketh a lie, and that it is not liable to the violence and rapacity of thieves, apply not to the cases of a different complexion already cited, nor to others in which occasional intrusion into the blest abodes on the part of devils, satans, and hypocrites, has been permitted for wise and useful purposes, but are to be understood as conveying a divine assurance, that no one can be received into the new church and kingdom of the Lord, who defiles and perverts his Word, or who confirms himself in evils of life, and in falses of doctrine; and in general, that all who believe in the Lord, and live according to his commandments, will hereafter be placed in a state of perfect security from all danger; so that even admitting the casual introduction of strangers, as of wolves among lambs, of leopards among kids, or of lions among calves, a state of *innocency* shall still bear rule, and nothing shall by any means

means hurt or destroy in all the holy mountain, Isa. xi. 6 to 9.

5. THE WICKED GO VOLUNTARILY TO HELL, AND INFERNAL SPIRITS HAVE THEIR DELIGHTS.

Another sore, which Mr. Pike appears to feel to the quick, is, that “according to Swedenborg, men go voluntarily to hell,” and that infernal spirits “have their delights.” The idea generally entertained by the ignorant of the nature of hell, as consisting merely in *torments*, produced by the application of fire and brimstone to immortal souls, whereby they are perpetually *roasting* without ever being consumed, has evidently led to the objection here stated. Under a full conviction, that no man would willingly court punishment, or feel any thing like pleasure and delight in the *pains* of damnation, and taking it for granted, that hell is nothing else but a place of *extreme suffering* without a moment’s respite, Mr. Pike thinks it passing strange to be told, that wicked spirits after death betake themselves *voluntarily* and even *cheerfully* to hell. He does not seem to be at all aware, that hell consists, first, in the *delight* of doing evil; and secondly, in the *punishment* and *misery*, which that delight, when put forth into action, unavoidably entails: just as on the other hand, heaven consists, first, in the *delight* of doing good; and secondly, in the *happiness*, which that delight, when put forth into action, necessarily produces. The difference in the quality of these delights constitutes the essential difference between heaven and hell. The delights, which prevail in hell, are the delights of hatred, revenge, and murder; of adultery and whoredom; of depredation and theft; of raillery, false testimony, and blasphemy; of the denial of a God, and profanation of his Holy Word, with many other kinds; all of which are opposed to the delights of heaven, arising from love to the Lord, and love to our neighbour.

That the delight of doing good, in obedience to the divine law, constitutes heaven, is plain from these passages

in the Word, which describe the character of the good man: "His *delight* is in the law of Jehovah, and in his law doth he meditate day and night," Ps. i. 2. "*Delight* thyself in Jehovah; and he shall give thee the desires of thy heart," Ps. xxxvii. 4. "I *delight* to do thy will, O my God: yea, thy law is within my heart," Ps. xl. 8. "In the multitude of my thoughts within me, thy comforts *delight* my soul," Ps. xciv. 19. "Thy testimonies are my *delight*, and my counsellors. I have *chosen* the way of truth. Unless thy law had been my *delights*, I had perished. Thy commandments are my *delights*," Ps. cxix. 24, 30, 92, 143. "Let your soul *delight* itself in fatness," Isa. lv. 2. "They seek me daily, and *delight* to know my ways; they take *delight* in approaching to God," Isa. lviii. 2. "Mary hath *chosen* that good part, which shall not be taken away from her," Luke x. 42. These and many other passages clearly announce, that the delight and choice of doing good, and of walking in the way of truth, constitute the very essence of the heavenly life, and qualifies man for the enjoyment of those ineffable pleasures, which are said to be "at the right hand of God," Ps. xvi. 11. Now if hell be the reverse of heaven, which none will deny, it must be so in all its *delights*, as well as in the *consequences* of those delights: and as the character and condition of man after death is determined altogether by the quality of his *delights*, or, what is the same thing, by the *choice* which he has previously made, and still continues to make, either of good or of evil, it necessarily follows, that his future heaven or his future hell will be according to the same. Hence it is written of the wicked, "Ye did evil before mine eyes, and did *choose* that wherein I delighted not," Isa. lxv. 12. "They have *chosen* their own ways, and their soul *delighteth* in their abominations," Isa. lxvi. 3. "Death shall be *chosen*, rather than life, by all the residue of them that remain of this *evil family*," Jer. viii. 3. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever *loveth* and maketh a lie," Apoc. xxii. 15.

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From these considerations it is evident, that, as the life of angels and blessed spirits is the life of their choice and of their delights, so, on the contrary, the life of infernal and wicked spirits is equally the life of their choice and of their delights; that as the one leads to the enjoyment of real and permanent bliss, so the other is productive of misery and unhappiness; consequently, as before observed, that both heaven and hell consist essentially in delights, but in such as are in direct opposition the one to the other. If so, then all that Mr. Pike has urged against the truth of this doctrine falls to the ground, as inapplicable to the subject, notwithstanding the few passages of Scripture, which he adduces in support of his own theory. Like many others, who know not how to collect true doctrine from the Word, or how to separate the *appearances* of truth in the letter from the *genuine sense* that every where pervades it, and thus give a *consistent* interpretation to the whole, when he reads that “God is *angry* every day,” Ps. vii. 11, and that at times he burns with *wrath, fury, indignation, and vengeance*, “raining upon the wicked *snares, fire and brimstone*, and an *horrible tempest*,” Ps. xi. 6. Deut. xxxii. 22. Isa. xxx. 27, 30, 33, he *confirms* himself in the belief of these *apparent* truths, and teaches others, that God is “altogether such a one as himself,” Ps. l. 21; that he is actually the subject of such hateful passions or emotions; that he is not only an intemperate Judge, but also the inflicter of punishment himself, the executioner of his own vengeance on the heads of the guilty, to whom he literally says, “*Depart, ye cursed, into everlasting fire*,” Matt. xxv. 41; while the attendant angels, whom he associates with himself in the work of destruction, are ordered to “*cast them into the furnace of fire*, where shall be wailing and gnashing of teeth,” Matt. xiii. 42, 50. Thus, instead of keeping in view the *genuine* truths of the Word, which ascribe to the Lord nothing but what is worthy of a Being of infinite goodness, and suffering these to be his guide in determining every point of doctrine relative to his dealings with mankind, he rashly confounds mercy with

wrath, light with darkness, heaven with hell, asserting that the same fountain "sends forth at the same place sweet water and bitter," James iii. 11; and that "out of the mouth of the Most High proceedeth both evil and good," (*) Lam. iii. 38.

To do justice to Baron Swedenborg on this very important subject, it is but reasonable he should be allowed to speak for himself; and though the members of the New Church may be perfectly satisfied with what has already been advanced, yet as others, into whose hands this *Vindication* of his writings may fall, may not have had an opportunity of forming a correct judgment for themselves on the nature of his doctrine, but have depended on the garbled extracts and unfair quotations, which his enemies have repeatedly made from them for the purposes of misrepresentation and deception, the following observations, taken from his treatise on *Heaven and Hell*, are thought worthy of being transcribed. They are to be found in the Section entitled, *That the Lord casts none into hell, but that the spirits cast themselves into it*, n. 545 to 550.

"It is a prevailing opinion with many, that God turns away his face from man, rejects and casts him into hell; in a word, that he is angry with him for sin, and inflicts vindictive punishment upon him on that account; and they confirm themselves in this belief from like expressions in the literal sense of the Word, not considering, that the spiritual sense, which is the true interpreter of the letter, is very different. Now the genuine doctrine of the church, as founded on the spiritual sense of the Word, teaches, that God is not inexorable, nor implacable, neither hath any vindictive wrath, nor casts any one into hell: and this all may plainly know, who read the Scriptures with any degree of divine light in their

(*) The passage here referred to has, in the common English translation, by mistake, a note of interrogation placed at the end of it, which entirely changes the sense. But in the original Hebrew it is not put in the shape of a question, but as a plain declaration, that "evils and good do not proceed out of the mouth of the Most High."

their understandings, as he is there represented as the fountain of all good, love, and mercy; and consequently that it is contrary to his nature and essence to reject and cast away any; but contrariwise that he willeth the good and happiness of all men, and dealeth with them according to his infinite love and mercy. They who so think, when they read the Word, will not fail to discern therein that hidden, spiritual sense, which gives light and life to the letter, which is written in a sense accommodated to our natural capacities, and first rudiments of knowledge.

“Men of an enlightened understanding, moreover, see good and evil in the same fulness of contrariety and opposition that heaven and hell stand in to each other, and how all good comes from the former, and all evil from the latter; consequently that man is continually drawn to good by the Lord of heaven, as well as to evil by the attraction of hell; and that unless man stood between these two contrary attractions, he would neither have thought, will, nor liberty, these being the effects of his equilibrium betwixt good and evil; consequently, were the Lord so to turn away from man, as to leave him wholly to the power of evil, he would immediately cease to be human. This divine influence extends to every man both bad and good, only with this difference, that, in respect to the former, it's operation consists in withdrawing from evil; in respect to the latter, in attracting to all good; and the cause of the difference is the quality or will of the recipient.

“From these considerations it is evident, that the evil, which a man does, is by influx from hell; and that the good, which he does, is by influx from the Lord; but by believing, [and consenting to it as such,] that the evil which he does is from himself, he makes it his proper own, and therefore is the cause of his own evil. Evil in man [as his choice] is hell within him; for whether we call it evil or hell, it amounts to the same. Now since man is the cause of his own evil, he is therefore his own leader to hell; and so far is the Lord from being chargeable with his destruction, that he does all
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that divine goodness can do to deliver him from it, consistently with his choice and free will. All that belongs to man's will and love remains with him after death ; he that wills and loves evil in this world, wills and loves the same after death, and then it is no longer separable from him ; and therefore it is, that he who by choice continues in evil here, binds himself to hell, and is actually in it in spirit even in this life, and after death desires nothing more than to be where his own beloved evil may be in it's proper province and exercise ; consequently such a one is cast into hell by himself, and not by the Lord.

“ How the above is effected shall here be mentioned : When any one first enters the other world, he is received by angels, who do him all kind offices, enter into conversation with him concerning the Lord, heaven, and the angelical life, and instruct him in various kinds and relations of good and truth. But if the person (now become a spirit) be one that was acquainted with the like things in this world, but in his heart had rejected and despised them, in this case, after some short conference with the angels, he desires his dismissal ; upon which they leave him. He then, after some conferences with others, associates with spirits like unto himself ; which done, he turns away from the Lord, and sets his face towards that particular hell which he had fellowship with in this world, and where the infernals are of the same evil affections with himself. By this we may learn, that the Lord strives with every spirit to draw him to himself, by the ministry of angels, and by an influx from heaven ; but that such, as are under the dominion of sin, are reluctant to all his gracious means for good to them, being drawn away from them as by a rope by their evil propensities, and so voluntarily cast themselves into hell. This will seem incredible to most in this world, from the general idea conceived of hell : nor do those miserable wretches think that they so precipitate themselves, but only that they enter in of their own accord, though such of them, as enter their dismal prisons under ardent propensities to evil, appear to the good spirits

as if they were cast headlong thither ; and from this appearance of precipitation comes the notion of the Lord's casting them into hell by his almighty power. Let thus much suffice to shew, that the sinner's destruction, and casting into hell, are not from the Lord, but from himself, both in this world and the other.

“ That the Lord, who is essential good, love, and mercy, cannot exercise them towards all alike, is because of the hindrances which evils and falses lay in the way, and so weaken or repel the divine emanations. Evils and falses are as so many black clouds, which, by their interposition between the sun and the human eye, intercept it's lovely light and cheering influences, whilst the sun continues the same, all-glorious, and strives to dissipate the obstructing medium, still transmitting something of light through the intermediate veil. The case is similar in the spiritual world : the Lord and his divine love are represented by the spiritual sun, and the light thereof is divine truth ; the black clouds are the falses from evil ; and the eye signifies the understanding ; and as far as any one there is in falses from evil, in the same degree of darkness and thickness is the cloud that surrounds him. This comparison may represent to us how the Lord is perpetually present with every man, but differently according to his reception.

“ Severe punishments are appointed for the evil spirits in the spiritual world, to deter them from the commission of evil ; and the infliction of them appears as if from the Lord ; but in reality it all proceeds from the evil that is in them ; for evil and it's punishment are inseparable companions. Infernal spirits wish and delight in nothing more than to do mischief, and torment others that are not under the divine protection ; and as all, that offend through malicious wickedness, withdraw themselves from that protection, on such they rush, and exercise their cruelty. This may be illustrated by the administrations of justice in this world, where the punishment also follows it's evil. Thus human laws have provided a penalty for every crime, and which the delinquent brings upon

upon himself, only with this difference, that offences may be concealed here, but not in the other life. Thus the Lord can no more be said to be the author of the sinner's misery, than the king, the judge, or the law, to be the cause of the criminal's punishment, as having nothing to do with the guilt that entails it upon him."

6. SOME ARE IN HELL, AND DO NOT KNOW IT.

Again, Mr. Pike considers it to be an inconceivable thing, that a man or a devil should be in hell, and yet not know that he is there. And indeed it would be most extraordinary, if his absurd and childish notions concerning the nature of hell, as consisting of literal fire and brimstone, were in agreement with the truth. But the fire of hell is not material or natural fire; for this cannot in any wise affect or torment a spirit: but it is the inordinate love of self and the world, together with all the lusts, concupiscences, and criminal passions, arising therefrom, such as malice, envy, hatred, revenge, cruelty, lasciviousness, adultery, and other deadly evils. For as the heat and genial warmth of heaven is pure disinterested love, and universal benevolence, so infernal fire is the continual burning desire of committing violence, and spreading destruction among others. It is therefore written, "*Wickedness burneth as the fire*: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the *lifting up of smoke*: the people shall be as the *fuel of the fire*: no man shall spare his brother," Isa. ix. 18, 19. Again, "Babylon is fallen, and is become the habitation of devils: and they cried, when they saw the *smoke of her burning*: and her *smoke* rose up for ever and ever," Apoc. xviii. 2, 18. Chap. xix. 3. In these and many other passages by fire is meant the lust of self-love and the love of the world; and by the smoke which ascended, the false arising from and accompanying evil.

Now, considering what is really meant by the fire and smoke, with which infernal spirits are said to be enveloped,
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and which at a distance have all the *appearance* of being literally such ; and considering further, that the persons spoken of do actually “ call evil good, and good evil ; that they put darkness for light, and light for darkness, bitter for sweet, and sweet for bitter,” Isa. v. 20 ; and that they “ *love darkness* rather than light, because their deeds are evil,” John iii. 19 ; there is then no difficulty whatever in conceiving, that, while they are in the perception of their vicious delights, they may be totally ignorant of their deplorable situation ; ignorant, in short, that they are in hell, until wofully convinced of their delusion by the heavy punishments, which those delights unavoidably bring upon them. It is evident, therefore, that the scorn and contempt, with which Mr. Pike treats this subject, as well as others equally above the reach of his narrow conceptions, so far from weakening the credit due to Baron Swedenborg’s testimony, betray only his own ignorance of the true nature of hell, as opposed to heaven, and of the state of man in another life, as being essentially the same as in the natural world, where each one follows the pursuits, delights, and pleasures, to which his own inclinations and suitable opportunities lead him.

SECTION XVIII.

1. *Heavenly Joy supposed by many to consist in perpetually worshipping and glorifying God in an external Manner, which yet is a Thing impossible.*—
 2. *What is truly meant by praying always, and by incessant Glorification.*—3. *Angels not perfectly pure.*—4. *Administrations, Offices, and Trades in Heaven.*—5. *Marriages in Heaven.*
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1. HEAVENLY JOY SUPPOSED TO CONSIST IN PERPETUAL WORSHIP.

WE now come to Mr. Pike's last objection, p. 40, which is directed against the account given by Swedenborg of heaven ; the functions and employments of it's inhabitants ; their eating, drinking, and recreations ; the occasional admission of strangers therein, who either withdraw themselves from it of their own accord, or are cast out ; the education of children ; the celebration of marriages ; divine worship ; and various other particulars, some of which have been already considered in the preceding pages, and therefore require no further notice, though Mr. Pike seems never wearied with repeating the same objections over and over again.

It appears to be an opinion very generally entertained by those, who know no more of the nature of heaven, than they do of the nature of hell, that heavenly joy and heavenly employment consist altogether in praising and worshipping God. And because the Baron takes some pains to correct this mistaken idea, Mr. Pike represents him as contradicting the Scriptures, which say of "the four beasts in the midst of the throne, and round about the throne, that they *rest not day and night*, saying, Holy, holy, holy, Lord God Almighty,"

mighty," &c. Apoc. iv. 6, 8. He supposes, that these four beasts or living creatures "are designed to give a hieroglyphical representation of the *angels*;" and therefore he concludes, that the angels themselves are continually employed in worshipping and celebrating their Creator, and that men also, as forming the church triumphant, join in the same unceasing song of vocal glorification. But herein is his error; the four beasts do not represent the angels, but the Word; and therefore their place is said to be *in the midst of the throne*, or upon the throne, because the Word is divine, like the Lord himself, and is that whereby all judgment is performed," John xii. 48: they are also said to be *round about the throne*, because the Word is received throughout the angelic heaven, and is the rule of life to each individual therein. They are further described as being *full of eyes* before and behind, to denote the divine wisdom, which is in every part of the Word. Now when it is said of these four beasts, that "they *rest not day and night*, saying, Holy, holy, holy," &c. we are to understand by such language, that the Word *continually and without intermission* teaches, that the Lord is the Only God, and consequently that he alone is to be worshipped. But it follows in the chapter above cited, that "*when* those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever," *then* "the four and twenty elders also fall down before him," and make a similar acknowledgment; by which we are not surely to understand, that finite creatures, like angels or men, are incessantly and without intermission singing and praising God in an external and audible manner, which is a thing utterly impossible, but that they are constantly in the true spirit of devotion, even when attending to their appointed ministrations and active services to each other, Ps. ciii. 20, 21. Ps. civ. 4. Heb. i. 14; and that on all suitable occasions, whenever their attention is more immediately called to the Word and worship of the Lord, they also, in an external, visible, and audible manner, make their accus-

tomed offerings of thanksgiving, praise, and adoration to him that liveth for ever and ever.

2. WHAT IS MEANT BY PRAYING ALWAYS, AND INCES- SANT GLORIFICATION.

That the inhabitants of heaven are not perpetually and without intermission engaged in external acts of divine worship, any more than men on earth, though doubtless their whole life is in the true spirit of devotion, may be known from this single consideration, that the thing is in itself *impossible*. No finite being has the power of continuing any one act either of mind or body for ever; there must be changes of state, and with them varieties of action; there must, as the wise man says, be a season and a time for every purpose, as well among angels as men; consequently there must be a time for worship, a time for useful employments, a time for recreation, a time for social conversation, a time for eating and drinking, and a time for rest. Whenever therefore mention is made, in the Word, or in the Apostolic Epistles, of *watching and praying always*, as in Luke xviii. 1. Chap. xxi. 36. Rom. i. 9. Col. i. 9. 1 Thess. v. 17. 2 Tim. i. 3; or of *blessing and praising the Lord continually*, as in Ps. xxxiv. 1. Ps. lii. 9; or of *talking of his righteousness all the day long*, as in Ps. lxxi. 24; or of *ceasing not to give thanks*, as in Ps. xxx. 12. Eph. i. 16. 1 Thess. ii. 13; or of *constantly shouting for joy*, as in Ps. v. 11; or of *dwelling in the house and tabernacle of the Lord for ever*, as in Ps. xxiii. 6. Ps. lxi. 4; or of *serving him day and night in his temple*, as in Apoc. vii. 15; all these and similar expressions, both with respect to angels and men, are to be understood, not of the external acts, which must of necessity be of temporary duration, but of that general and indeed universal spirit of love and wisdom, piety and devotion, gratitude and resignation to the divine will, which constitutes the soul of religion, and by it's presence in every change or
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variety of state causes the whole life, and each particular work, to be an act of worship, praise, and glorification. So that whether with Daniel they "kneel upon their knees, and pray, and give thanks before God *three times a day*," Dan. vi. 10; or with David they "praise him *seven times a day*," Ps. cxix. 164, they are still constantly engaged in his service, and never turn aside from following the Lord, but "love him, and walk in all his ways, and keep his commandments, and cleave unto him, and serve him with all their heart and with all their soul," Josh. xxii. 5. 1 Sam. xiii. 20. Dent. xi. 13.

3. ANGELS NOT PERFECTLY PURE.

But, says Mr. Pike, p. 44, "Swedenborg further informs us, that heaven is so far from being a place where nothing that defileth can in any wise enter, as the Scriptures say, that even it's inhabitants are not quite chaste and pure;" and, in proof of his charge, gives a partial quotation from the treatise on *Conjugal Love*, n. 71, and 746, omitting the reasons upon which that assertion is founded. That the reader, however, may be apprized of the unfair method taken by Mr. Pike in this, as in most other cases, the passages referred to shall be here given according to the true sense and meaning of the author. "It is not possible (says the Baron) that any love should become *perfectly pure* with men, nor with angels, consequently neither conjugal love. Nevertheless since the intention of the will is what the Lord principally regards, therefore so far as man is in this intention (of conjugal love), and perseveres in it, so far he is initiated into it's purity and sanctity, and successively advances therein." *Conj. Love*, 71.

And again, "It is to be observed, that conjugal love *altogether chaste or pure* hath not place with men, nor with angels: there is still somewhat not chaste or not pure, which adjoineth or subjoineth itself thereto; but this originates in a different principle from that which gives birth to what is unchaste:

chaste: for with the angels the chaste principle is above, and the principle not chaste is beneath, and there is as it were a door with a hinge interposed by the Lord, which is opened by determination, and is providently prevented from standing open, lest one principle should pass into the other, and they should mix together; for the natural principle of man from his nativity is defiled, and full fraught with evils; whereas his spiritual principle is not so, because the birth of this principle is from the Lord, for it is regeneration; and regeneration is a successive separation from the evils, to which man is naturally inclined." *Conj. Love*, 146.

Wherein now does this account of the relative imperfection of angels, as finite beings, all of whom were originally natives of this world, differ from the testimony of the Sacred Scriptures, and the wisdom of the ancients? Not in a single iota. In the Word we read, that the inhabitants of heaven, those who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, unanimously disclaim all sanctity in and of themselves, ascribing it wholly unto the Lord, saying, "Who shall not fear thee, O Lord, and glorify thy name? for *thou only art holy*," Apoc. xv. 4. "There is *none holy as Jehovah*," 1 Sam. ii. 2. If the Lord alone be holy, pure, and perfect, then neither angels nor men can lay claim to that character in any other sense, than as organized forms receptive of the life communicated to them, and that in a very imperfect degree when compared with the fountain of all perfection. "For who in the heaven can be *compared* unto Jehovah? who among the sons of the mighty can be *likened* unto Jehovah?" Ps. lxxxix. 6. In one of the books of ancient wisdom the absolute purity of angels is expressly denied: "Behold, he put *no trust* in his servants; and *his angels he charged with folly*," Job iv. 18. "How can man be *clean*, that is born of a woman? Yea, the stars (angelic societies) are *not pure in his sight*," Job xxv. 4, 5. Mr. Pike, however, takes the liberty of thinking otherwise; and in opposition to the Evangelist, the Prophet, the Psalmist, and other

other wise men of antiquity, considers the inhabitants of heaven to be *altogether* holy, pure, and perfect, without any abatement or alloy whatever ; which is in effect to exalt them above the rank of angels, and to canonize them as so many independent *Gods*.

4. ADMINISTRATIONS, OFFICES, EMPLOYMENTS, AND TRADES IN HEAVEN.

It is an opinion very commonly entertained by professing Christians, that the happiness of heaven consists in a life of ease and indolence, and this because it is described in the Word as a place of *rest*, which is interpreted to be an exemption from all exercise and activity. The same idea is also strengthened by what is said in Job concerning the *grave*, though by mistake it is supposed to refer to *heaven* : “ *There the wicked cease from troubling, and there the weary are at rest,*” Job iii. 17. This opinion is adopted by Mr. Pike, and he seems to think it strange indeed, that Baron Swedenborg should presume to assert, that in heaven, as well as upon earth, there are different administrations, viz. ecclesiastical, civil, and domestic ; that there are offices, judiciary proceedings, employments, trades, mechanical arts, and manufactures, together with studies relating to all sciences and professions ; that there are also books and writings, parchment, paper, pens, and ink ; likewise distinctions of dignity and pre-eminence in society, with wealth and riches in great abundance ; also meats and drinks, feasts and repasts, garments for ornament and use, sports and public exhibitions, concerts of vocal and instrumental music, with every thing else that can contribute to the comfort and improvement of the inhabitants ; while in the midst of all these external pleasures, duties, and scenes of activity, their minds are continually under the influence of love, and intent upon promoting the happiness of all around them.

The occupations and employments of angels, and of whole societies of angels, are described generally by the Baron

Baron in the manner following: "Some societies are appointed to the charge of infants: others to instruct and educate them till they are grown up: some are instituted for the improvement of such young persons of both sexes, as have been preparing for heaven in this world by a virtuous and pious education: others to form for heaven such as are well disposed, but ignorant: some whose office is to instruct those that are from the various heathen nations: some to receive the novitiate spirits, or such as are newly arrived from this world, and to defend them against all assaults from evil spirits: some also there are, whose designation is to minister to those who are detained for a while in the lower earth: some whose province it is to restrain the evil spirits from tormenting one another beyond due measure: and some are appointed to take care of those who are raised from death. In general, the angels of every society are employed about men, in order to preserve and withdraw them from evil affections and evil thoughts, and to inspire them with good affections, as far as they can receive them consistently with free-will; and hereby they guide and influence their works or actions, and as much as possible bend their inclinations from evil. But all these administrations are from the Lord through the angels, who act only as instruments therein.

"The forementioned are the common functions of the angels; but besides these, every angel has his charge or office in particular. They who loved the Word while in this world, and studiously investigated the truths therein, not for honour or gain, but for purposes of practice and good life, both with respect to themselves and others, are appointed to the ecclesiastical functions in heaven, and according to the degree of their love and desire of being useful is their illumination and wisdom from the Word. These exercise the office of preachers, and according to the established laws of divine order excel in eminence of rank and dignity, as they are superior to others in divine illumination. As to matters of civil administration, they constitute the province of such as in this world loved their country, and preferred the good of
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it to their own private advantage, doing that which is just and right from affection and principle. As far as these took pleasure in improving their minds in the knowledge of the laws of justice and equity, in such degree are they qualified for offices in the heavenly societies, which they administer, each according to his intellectual abilities, which are in proportion to the degree of their affectionate zeal for the common good. In a word, the offices, administrations, and employments in heaven are innumerable, and far exceeding those that are to be found in this world; and all that are concerned therein take delight to be so engaged from their love of usefulness; no one is actuated by selfish or lucrative motives, or under the temptation of anxious care for the needful accommodations of life, these being all given to them gratuitously, as suitable habitations, garments, food," &c. *Heaven & Hell*, 391 to 393.

Such is the description, which the Baron has given, of the various employments in which angels and good spirits are engaged; and there is surely nothing in the whole account that is either unreasonable in itself, or in the least degree opposed to the Sacred Scriptures, but rather in perfect agreement with them. Moses was enjoined to see, that the tabernacle, and every thing belonging to it, should be made exactly according to their heavenly pattern, which was shewed him in the mount, *Exod. xxv. 9, 40*: consequently there was not a single object, instrument, or utensil, in or about it, but what was also in heaven, in it's spiritual substance and form. The apostle John, when he was in spiritual vision, saw a tabernacle, a temple, an ark, and an altar in heaven; an angel ministering at the altar; a book sealed with seven seals; another little book, which he ate; seven golden candlesticks; a great multitude clothed with white robes; a great supper; an angel reaping with a sharp sickle; another angel binding the devil with a great chain, and shutting him up in the bottomless pit for a thousand years; another angel also measuring the city New Jerusalem with a golden reed, the founda-

tions of the wall being garnished with all sorts of precious stones. The prophet Zechariah saw an angel riding in the spiritual world: he saw also four carpenters; a man with a measuring-line in his hand; a golden candlestick, with a bowl upon the top of it, and seven lamps. Ezekiel saw six men, each with a slaughtering-weapon in his hand; another man, who appeared to be a writer or clerk, for he had an ink-horn by his side; also an angel measuring the temple, and the parts belonging to it. And in Daniel we find, that Michael is called one of the chief princes among the angels. It is plain, therefore, from the Word itself, that there are offices, ministrations, and dignities in the spiritual world, and in heaven, as well as in the natural world; that there are workers in wood, as well as in metals; carpenters, smiths, and spinners; reapers, writers, and measurers; in short, every employment, which the necessities, conveniences, and even luxuries of life can possibly require. But in all cases, it is to be remembered, the objects and furniture of the spiritual world, including gold, silver, and precious stones, are themselves spiritual, and not material. So also are the meats and drinks, wherewith angels and spirits are refreshed and nourished, and of which abundant mention is made throughout the Sacred Scriptures. For “man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God,” Matt. iv. 4. Deut. viii. 3.

5. MARRIAGES IN HEAVEN.

Another objection, and the last which calls for an answer, is that relating to marriages in heaven. Unacquainted with any other sense of the Sacred Scriptures, than that which belongs to their mere letter, Mr. Pike, like his predecessor Dr. Priestley, charges the Baron, p. 45, &c. with contradicting them, because he asserts, that marriages take place in heaven, as well as upon earth. For it is argued, that, when the Sadducees interrogated the Lord concerning the woman, who

who had had seven husbands in this world, and desired to know which of them was to have her for a wife in the resurrection, he answering said unto them, "The children of this world marry, and are given in marriage; but they, who shall be accounted worthy to obtain that world, and the resurrection from the dead, *neither marry, nor are given in marriage*," Luke xx. 34, 35. This passage is thought decidedly to annul the doctrine in question; and the literal interpreters of Scripture taking it for granted, that the Lord in his answer referred to the *same kind of marriage*, as the Sadducees did, too hastily conclude, that the assertion of the Baron and the words of the Lord are in direct opposition to each other. On due examination, however, it will be found, that not only on this, but on various other occasions, the Lord, in adopting the very same expressions as those used by the Jews his enemies, attached to those expressions totally different ideas from their's; and that, while they kept their attention fixed on the external natural things usually understood by the terms employed, he on the contrary spake of the internal spiritual things to which they corresponded, and of which neither the ancient nor modern Sadducees had or still have any true knowledge. For example, in the case above cited, the Sadducees by the term *marriage* understood no other than carnal conjunction, an union not of minds, but of bodies: for being themselves immersed in worldly and corporeal affections, they had no other conceptions of the heavenly state, than such as were gross, earthly, and sensual. But the Lord by the term *marriage* understood something spiritual, and not natural, namely, conjunction with himself, or regeneration, which must be entered into while man is yet in the natural world, and not deferred till he comes into the spiritual world, after the manner of the five foolish virgins, who were not prepared to meet the Bridegroom, Matt. xxv. 10. For it is an established truth, founded on the eternal laws of divine order, that the process of regeneration, which is a real spiritual marriage with the Lord, (Isa. liv. 5. Jer. iii. 14. Chap. xxxi. 32.) must *commence* in this life, and by no means in the life to

come, agreeably to that saying, "*Where the tree falleth, there it shall be,*" Eccles. xi. 3. (*)

When Jesus had driven the sellers of oxen, sheep, and doves, together with the money-changers, out of the temple, he said unto them, "*Destroy this temple,* and in three days I will raise it up. Then said the Jews, Forty and six years was *this temple* in building, and wilt thou rear it up in three days? But he spake of the *temple of his body,*" John ii. 19 to 21. Here it is evident, that by the same expression the Jews understood one thing, and our Lord another: for when he made mention of the *temple*, he meant thereby his own body; but they thought he spake of the building of stone, or place of worship, usually called the temple. It is precisely the same with respect to the term *marriage*: the mere literalist, the Jew, the Sadducee, the Nominal Christian, takes it in one sense, and that according to it's ordinary acceptation; while the truly enlightened man, who is aware of the spirit and life contained in every part of the Word, regards it as a natural image representative of a heavenly state.

Again, it is said, that in the resurrection they neither marry, nor are given in marriage, just as it is said, that no man is to be called father, master, or rabbi: that a rich man
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(*) Man as to his spiritual part is frequently compared, in the Sacred Scriptures, to a tree; and the soil, in which this tree is planted and grows, is his natural affections, formed in and appertaining to his material body. Now while the tree is in it's proper soil, it may be improved by the application of manure to it's roots, and it's quality may be altogether changed by grafting or inoculation. But after the tree is cut down, separated from it's roots, and removed from the soil in which it grew, it is no longer susceptible of improvement or change, but permanently retains the quality it had acquired. So man, while he is in the material body, is capable not only of improvement, but even of an entire change of quality, either by having a scion from the tree of life grafted upon him, or by being himself engrafted as a branch into the true spiritual Vine, and drawing therefrom new spiritual life. But after his removal by death from the natural into the spiritual world, he has no longer the capacity of changing his life; his character is fixed and determined for ever; and he must of necessity retain to eternity the same quality, the same ruling affection and disposition, which he had acquired during his life in the material body.

can scarcely be saved, it being easier for a camel to pass through the eye of a needle, than for a man who has great wealth to enter into the kingdom of heaven; but that the poor, the lame, and the blind, gain easy admission: that we are to make friends of the mammon of unrighteousness: that the right eye is to be plucked out, and the right hand cut off, if they offend: that we are not to resist evil, but to him that smiteth us on the right cheek, we are to turn the other also: that if any man will sue us at the law, and take away our coat, we are to let him have our cloak also: that, in order to become a true disciple of Jesus, a man must hate his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also: that the Lord came into the world, not to send peace among men, but a sword; and to set at variance with each other the father and the son, the mother and the daughter, &c. &c. In short, it is said, that in the resurrection they neither marry, nor are given in marriage, in the same sense as numerous other passages of Scripture speak of heavenly and divine things, the literal expressions of which are to be understood spiritually, and not naturally.

Is it now to be supposed, because the Lord says in the Gospel, “Be not ye called *Rabbi*, or *Master*; and call no man your *Father* upon the earth,” Matt. xxiii. 8 to 10, that therefore a man is not at liberty to call his earthly master *master*, nor his natural father *father*? Common reason and understanding dictate, that this could not have been his meaning, but that the terms prohibited are in the spiritual sense to be applied exclusively to the Lord.

When again it is said, that a *rich man* can with difficulty be saved, Matt. xix. 23, 24; and that the kingdom of heaven is for the *poor*, Luke vi. 20; are we to conclude, that the way of salvation is not equally open to men of every station and degree, but that the poor in worldly estimation have an advantage in this respect over the wealthy merely on account of their poverty? This surely cannot be admitted by any who believe, that the divine mercy is extended to all of the human race without exception, whether they be distinguished

tinguished for their rank and wealth, or for the wretchedness of their worldly fortunes. It must be at once perceived by an enlightened mind, that the disqualification for heaven arises not from the possession of earthly riches, but from *trusting* in them, Mark x. 24, and especially from trusting and taking pride in mere science or knowledge, which constitutes spiritual wealth : while, on the contrary, the poverty, that has the promise of eternal life, consists in humility, self-abasement, and a sincere acknowledgment that all true wisdom is derived from the Lord alone, and communicated to those of whom it is written, “ Blessed are the *poor in spirit*, for their’s is the kingdom of heaven,” Matt. v. 3.

In Matt. xviii. 8, 9, the Lord recommends the *hand* or the *foot* to be *cut off*, and the *eye* to be *plucked out*, if they offend ; and adds, that it is better to enter into life *halt* or *maimed*, or with only *one eye*, than having two of each to be cast into hell-fire. But will Mr. Pike or any one else infer from such language, that some good men after death are really and literally so disfigured ; and that, when introduced into the final abodes of the blessed, they are to be seen limping and hobbling about in the streets of the heavenly Jerusalem, some without a hand or arm, some without a foot or leg, and others without an eye ? As well may he form such vain and idle conceits from the Lord’s words to his disciples on this occasion, as press into his service, through sheer ignorance of their purport and design, many other parts of divine revelation, which describe the sacrifices to be made in order to obtain eternal life, and among the rest that passage, which declares, that in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven.

But what are we to think of the terms and conditions, which a man is required to fulfil, before he can be acknowledged as a true disciple of Jesus Christ, if taken according to their plain, obvious, and literal construction ? Let those, who refuse to acknowledge a spiritual sense in the Sacred Scriptures perfectly distinct from the customary signification
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of the words employed, attend to the following declaration of the Lord himself. "If any man come to me, and *hate not* his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple," Luke xiv. 26. This is the language of him, who in another place says, "A new commandment I give unto you, That ye *love one another*: by this shall all men know, that ye are my disciples, if ye have *love one to another*," John xiii. 34, 35. And again, "These things I command you, that ye *love one another*," John xv. 17. Nay, "*Love your enemies*, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you," Matt. v. 44.

Is it possible now, that he, who so strenuously recommends love to neighbours, friends, and even enemies, could for a moment depart from his own essence, which is *pure love*, and enjoin *hatred* to our nearest and dearest connections, as a necessary qualification for becoming his disciples? Could he, who so solemnly declares, that on love to God and love to man "hang all the law and the prophets," Matt. xxii. 40, advisedly contravene or abrogate that divine commandment, which says, "*Honour thy father and thy mother*?" Exod. xx. 12. It cannot, must not be imagined. And yet his express words are, "If any man *hate not his father, and mother*, &c. he cannot be my disciple."

It may perhaps be thought, that by the hatred here enjoined is meant only a *less* degree of love, and consequently that the Lord spoke *comparatively*, and not *positively*. But neither the original nor the context warrants any such interpretation. On the contrary, a real *aversion* to the things signified by the different terms used is pointed out as an essential requisite of the regenerate life. Thus the father and mother, which are to be hated, denote the natural hereditary *propensities* of our nature to what is evil and false, consisting in general of self-love and the love of the world; and as these propensities *beget* or *produce* acts of wickedness, so the former are regarded as *parents*, and the latter

as their *children* or *offspring*. Similar principles of evil and falsehood in the will, the understanding, and the life, are signified by the other terms; and the renunciation of these, however dear or gratifying to our depraved appetites they may be, is held up by the Lord as an indispensable condition of our acceptance with him. From this example, among others of a like character, (*) it may be safely and certainly concluded, that the language of divine revelation is in many cases to be interpreted, not according to the literal or external expression, but according to the genuine internal sense contained within it. And by the same rule, which determines the sense in any given passage, namely, the general tenour of the Scriptures seen in rational light, it is equally clear, that the term *marriage*, in the case before cited, was intended by the Lord to convey a spiritual meaning widely different from that entertained by the Sadducees.

That marriages take place in heaven, as well as upon earth, is clearly deducible not only from the original design of the creation of man, but also from the general sense of the Scriptures, which in many places represent heaven as a state of marriage. Our Lord says, "Have ye not read, that he who made them at the beginning, made them *male and female*? and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and *they twain shall be one flesh*. Wherefore they are no more twain, but one

(*) In Ps. cxxxvii. 8, 9, the daughter of Babylon is thus addressed: "O daughter of Babylon, who art to be destroyed, happy shall he be, that rewardeth thee, as thou hast served us: happy shall he be, that taketh and *dasheth thy little ones against the stones*." The daughter of Babylon, spiritually understood, is the affection or love of what is false from a principle of evil, either in the church, or in an individual: her little ones, or infants, are the false and wicked thoughts suggested by evil in their first or earliest state: and to dash them against the stones, is to nip them as it were in the bud, that is, to extinguish or destroy them on their first appearance. In this sense of the words, every intelligent person will admit, that so to deal with the rising suggestions of evil, or incitements to a wicked course of life, will lead to the enjoyment of true and permanent happiness; while, on the contrary, to take the passage literally, and to act accordingly, by barbarously murdering the infants even of enemies, would be a crime of the greatest enormity, and could never be recommended by a wise, merciful, and holy God, as the path to future bliss.

one flesh. What therefore God hath *joined together*, let not man *put asunder*," Matt. xix. 4 to 6. Hence it plainly appears, that marriage, which consists in the union of male and female forms, both in the spiritual and in the natural world, is agreeable to the original unchangeable intent of the Creator, who being essential good and truth in most perfect union, desires all the recipient subjects thereof to become images and likenesses of himself.

That the Scriptures represent heaven as a state of marriage, is plain from those places where the Lord is spoken of as a Bridegroom or Husband, and the church as his bride or wife; as from the following: "The *marriage* of the Lamb is come, and *his wife* hath made herself ready. Blessed are they who are called unto the *marriage-supper* of the Lamb," Apoc. xix. 7, 9. "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a *bride* adorned for her *husband*. Come hither, I will shew thee the *bride*, the Lamb's *wife*," Apoc. xxi. 2, 9. Again, "The kingdom of heaven is like unto a certain king, who made a *marriage* for his son, and sent forth his servants to call them that were bidden to the *wedding*," Matt. xxii. 2, 3. "Then shall the kingdom of heaven be likened unto ten *virgins*, who took their lamps, and went forth to meet the *bridegroom*, five of whom went in to the *marriage*," Matt. xxv. 1 to 10.

If heaven itself in general be compared to a marriage, why should it seem an improbable thing, that marriages in particular should take place there? especially as man continues to live as a man after death, the male being still male, and the female still female? It is indeed supposed by many of the learned, that souls are of no sex: but this is a gross mistake; for the distinction of sex originates in the soul, and it is that which causes the body to have either the male or female form. The masculine principle consists in this, that love is inmost, whose clothing is wisdom: whereas the feminine principle has the wisdom of the male for it's inmost, and the love thence derived (being a secondary love)

for it's clothing. Thus the female principle is derived from the male, agreeably to what is said in Gen. ii. 23, that the woman was taken out of the man. Now as in all love there is a tendency to conjunction, and as the male and female were so created that they two may become one flesh, that is, one man as it were, or one angel, there being a conjunctive principle in every part of their constitution, it follows, that in every stage of existence this tendency to union must be gratified, and consequently that there are marriages in heaven, where the end of creation is fully accomplished.

SECTION XIX.

A scriptural View of the Rise, Progress, and future Perfection of the New Church, called the New Jerusalem.

HAVING now examined the various objections, false charges, and misrepresentations, which Mr. Pike has thought proper to publish against the character and writings of the illustrious and venerable Emanuel Swedenborg; and having, it is hoped, to the satisfaction of every candid and unprejudiced reader, shewn, that they are all founded either in ignorance, envy, or some other perverse disposition of mind; and that the Sacred Scriptures themselves are liable to the same kind of abusive treatment, as that which the heavenly doctrines of the New Jerusalem have experienced; I shall conclude with a scriptural view of the rise, progress, and future perfection of this New Church, which, notwithstanding all the opposition it may have to encounter, must finally prevail, and be established on the earth, agreeably to the word of infallible prophecy.

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In the xxivth chapter of Matthew the Lord describes the successive declension of the Christian church, until it should arrive at it's full period and consummation. He then foretels, that he will come again in the clouds of heaven in the character of *Son of Man*: by which is meant, that he will appear as divine truth, and make his Word comprehensible and intelligible to the human mind, even in those parts which were heretofore sealed up in darkness and profound mystery. But in the Apocalypse the final state of the church is more particularly described, together with the judgment which it would bring upon itself, and the commencement of a New Church under the name and character of the New Jerusalem. This New Church is described in chap. xxi. 10 to 24, as a great and holy city coming down from God out of heaven; equal in it's length, breadth, and height; having a wall of jasper great and high, with twelve foundations set with all manner of precious stones; twelve gates of pearl under the charge of twelve angels; the street of the city, and the city itself, pure gold, yet transparent like clear glass; with no other temple than the Lord God Almighty and the Lamb himself; and needing neither sun nor moon to shine in it, because the glory of God doth lighten it, and the Lamb is the light thereof.

The New Church, or New Jerusalem, is further represented in the same chapter, under a more interior idea, as the Bride and Wife of the Lamb; being called a Bride in reference to her state of preparation to receive the Lord, and a Wife in reference to her actual conjunction with him. That this church will be established on earth, and that it will in due time constitute the crown and glory of all churches, which have heretofore existed since the creation of the world, cannot for a moment be doubted, because the Scriptures of divine truth, from beginning to end, are continually pointing to it, and holding it up as the completion of all propæcy. It's commencement is announced by Daniel in these words: "In the days of these kings shall the God of heaven *set up a kingdom, which shall never be destroyed*: and the king-

dom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and *it shall stand for ever*," Dan. ii. 44. The same prophet says in another place, "I saw in the night-visions, and behold, *One like the Son of Man came with the clouds of heaven*, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Dan. vii. 13, 14. That this prophecy of Daniel refers to the present time, is evident from what is said in chap. xii. 4, 9, 11; and from the Lord's words in Matt. xxiv. 15, 30. The like is said in the Apocalypse: "And the seventh angel sounded, and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ*, and he shall reign for ever and ever," Apoc. xi. 15.

The progress, perfection, and glory of the same church are also described by other prophets in the manner following: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the *righteousness thereof go forth as brightness*, and the *salvation thereof as a lamp that burneth*. And the gentiles shall see *thy righteousness*, and all kings *thy glory*: and thou shalt be called by a *new name*, which the mouth of Jehovah shall name. Thou shalt also be a *crown of glory* in the hand of Jehovah, and a *royal diadem* in the hand of thy God," Isa. lxii. 1 to 3. "Thus saith Jehovah, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a *city of truth*; and the mountain of Jehovah of hosts, the *holy mountain*," Zech. viii. 3. Lastly, "I heard a great voice out of heaven, saying, Behold, the *tabernacle of God is with men*, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," Apoc. xxi. 3.

SECTION XX.

Brief Remarks on the rash Censure passed on Baron Swedenborg and his Writings by the Editors of the Evangelical Magazine.

SOON after the publication of Mr. Pike's pamphlet, entitled, "*Swedenborgianism depicted in it's true Colours,*" &c. the Editors of the *Evangelical Magazine*, for January 1821, in their character of reviewers, offered the following remarks to the public.

"We confess, that we are not much acquainted with the writings of the visionary Baron, nor have we the authorities to compare: but if Mr. P. has quoted fairly, which we see no reason to doubt, it is not easy to find two systems more opposite, than those of the Scriptures and the New Jerusalem Church. On the question of the trinity, the disciples of Swedenborg appear to be Sabellians; and Socinians on the atonement. As to the Baron himself, we have no suspicion of his being an impostor; but we think, that he had studied spiritual senses and mystical meanings, till they turned his brain; and it is wonderful to us, that any person in his sober senses can be the disciple of such a man."

These are the observations of gentlemen, who profess to give to their readers a candid and fair account of the subject matter contained in such new publications, as they may think proper to notice. They first of all confess, that they are not much acquainted with the writings of the Baron, and yet immediately pronounce him to be a mere *visionary*. They have probably been *told* as much, or they take for gospel all the calumnies propagated by Mr. Pike and others: but that is quite sufficient authority for them as reviewers to decide upon the character and doctrines of a man, of whom, after all they have heard or read, it is evident from their own shewing,

shewing, they still *know nothing at all*. “If (say they) Mr. Pike has quoted fairly, which they see no reason to doubt, it is not easy to find two systems more opposite, than those of the Scriptures and the New Jerusalem Church.” Yes, I can inform them of two, in which the opposition is infinitely greater than in those they name; their own doctrines, the Calvinistic tenets concerning predestination, election, and reprobation, form a contrast with the true and genuine sense of the Holy Word, which no ingenuity can ever reconcile: for while the Word extends the possibility of salvation to all men, Ezek. xxxiii. 11. Isa. xlv. 22. John iii. 17, the rigid Calvinist or Predestinarian cruelly maintains, “That God hath created the greatest part of mankind for *eternal damnation*, and is *unwilling* that they should be converted and live.” *Form. Concord.* p. 837. Hell itself is not more contrary to heaven, than this last detestable sentiment is to the mercy that beams through every part of the Sacred Scriptures, when rightly understood. Yet Evangelical Reviewers are to be found, who can tolerate, cherish, and applaud such blasphemy! Did the venerable and enlightened Swedenborg ever give birth to such daring impiety? or can a single expression be pointed out in all his voluminous writings, that has the least tendency to traduce the character of his God, or to bring dishonour on his Holy Word? Nothing of the kind is to be found either in his works, or in the doctrines of the New Church. With what justice, then, or consistency, can it be said, that no two systems are more opposed to each other, than those of the Scriptures and the New Jerusalem Church?

But the Reviewers proceed to assert, that “on the question of the trinity, the disciples of Swedenborg appear to be Sabellians, and Socinians on the atonement.” Two distinct charges are here made, which require a few observations. With respect to the first, it may be proper to remark, that it is not known with certainty what were the doctrines taught by Sabellius and his followers in the third century: for his own writings are lost, and we have only the report of his enemies
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concerning them. But even admitting that their statement of his doctrines is a just one, although at first sight Sabellianism and the doctrine of the New Church may appear to be the same, yet on examination they will be found widely different. For in the first place, though Sabellius acknowledged that Jesus Christ was God, and that the whole trinity was included in his person, which in itself is a great truth, yet he supposed, that God the Father descended with all his fulness of glory, and became incarnate *as to his whole Divinity at once*; that is, as well with respect to the divine good as to the divine truth. Whereas the New Church teaches, that he descended more especially *as to the divine truth*, which is the Word, John i. 4, 14. Chap. viii. 12. Chap. xiv. 6; and not so much *as to the divine good*, although this latter was not, and could not be, separate from the former, John viii. 29. Chap. xiv. 10, 11. Chap. xvi. 32. And it is in consequence of this distinction between *divine truth* and *divine good*, that the Lord so often says of himself, that he *descended* or *came forth from the Father*, and that again he was about to *ascend* or *return back to the Father*. But if the doctrine of Sabellius were true, then there could have been no *descending*, no *coming forth from the Father*, in the true scriptural sense of the expressions, nor again any *ascent* or *return to the Father*; seeing that what is properly signified by the Father, namely, *divine good*, or the *essential Divinity*, would also, on such a supposition, have *descended* and *ascended* together with the *Son*; when yet the Scriptures uniformly represent the *Son* or *divine truth* as *descending from the Father* or *divine good*, and again *ascending* or *returning to him*. Here then we find a most essential distinction between Sabellianism and the heavenly doctrine of the New Jerusalem; and readily perceive, that notwithstanding the resemblance, which at first sight they may be supposed to bear to each other, yet in reality the one is a deviation from the true sense of Scripture, while the other is perfectly consistent with it.

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In the next place Sabellius made no distinction between the *Divine Humanity*, which is the proper person of the Father, and the *Infirm Humanity*, which was derived from the mother: thus supposing the latter infirm Humanity to be the proper body or form of Jehovah, he of necessity ran into the error of the *Patripassians*, who (as the term signifies) imagined that the Father himself suffered hunger, thirst, buffettings, crucifixion, and death. Whereas the New Church most strenuously maintains the distinction between the Divine Humanity from the Father, and the infirm Humanity from the mother; and teaches, that this latter only, being like the humanity of another man, could be the subject of sufferings and death; while the former, or Divine Humanity, was, like the Father or essential Divinity itself, ever incapable of both. Such again is the immense difference between Sabellianism and the heavenly doctrine of the New Jerusalem; not to mention several other particulars, wherein they are by no means agreed. But the instances of disagreement above stated are sufficient to obviate the objection, which has been urged by the Editors of the *Evangelical Magazine*, and to verify, in a striking manner, those divine words in the apostolic prophecy, which refer to the commencement of the New Jerusalem Church, "Behold, I make all things *new*," Apoc. xxi. 5.

With respect to the second charge brought by the said Evangelical Editors against the members of the New Church, that on the question of the atonement they are Socinians, it is to the last degree frivolous and ridiculous; for at this rate a man may be any thing, every thing, and nothing, at the same time; if he believe in one God, he may be a Catholic, a Protestant, a Quaker, a Unitarian, a Jew, a Mahometan, an angel, or even a devil; for "devils believe and tremble," James ii. 19: nay, these worthy gentlemen themselves may on the same principle be members of the New Jerusalem, which perhaps is "a consummation" not very devoutly wished for by them. Well, but "the disciples of Swedenborg

borg appear to be Socinians on the atonement!" If my pen were capable of laughing at the conceit, while employed in transcribing the sentence, I never should be able to keep it steady. Surely the wise men of Gotham (*) have all deserted their village, and migrated to London, in order to become Editors of the Evangelical Magazine! The members of the New Church are ranked as Socinians, because they deny the vulgar and unscriptural doctrine of one God dying to pacify the wrath of another; as if a Socinian derived his name merely from his opposition to that gross error, and not from his being a follower of Socinus in denying the divinity of Jesus Christ. Under this view of the subject, the Editors of the Evangelical Magazine may be charged with being themselves *Socinians*, and Socinians of the worst description, because while they *profess* to acknowledge the divinity of the Saviour, they are *actually* engaged in undermining, dividing, and destroying it. They deny, for example, that Jesus Christ is the *supreme* God, which is the same thing as denying him to be God *at all*: and as the heathens, by multiplying their Gods, or as Trinitarians would say, their Divine Persons, erected an imaginary Pantheon, and divided among scores, nay hundreds, what exclusively belonged to one, and thus in effect robbed every one of them of entire and proper Divinity, so these Editors of the Evangelical Magazine, setting up a little Pantheon of only three Gods, or three Divine Persons, who share among them whatever attributes their *makers* please to allot them, do in reality nullify their own pretensions, and rob the Saviour of his *exclusive* Divinity, which is virtually the same thing as denying him to be God in any respect whatever.

Of all characters or denominations (with the exception of the rigid Predestinarian) that of a Socinian is perhaps the
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(*) Gotham is a village in Nottinghamshire, the inhabitants of which were in former times celebrated for the *wisdom* of their sayings, in other words, for the fopperies and fooleries, which were unsparingly fathered upon them. Hence the proverb, *As wise as a Man of Gotham*.

most distant from being a true representation of the New Church, the members of which, so far from agreeing with Socinus or his followers in regarding Jesus Christ as a mere man like themselves, do actually acknowledge him as the one only God of heaven and earth, the Creator, Redeemer, and Saviour of mankind, besides whom there never was, nor can be, any Divine Being. How then can the Editors of the Evangelical Magazine presume to say, in defiance of common sense and reason, that they, who believe in the *sole* and *exclusive divinity* of Jesus Christ, are to be ranked with those, who deny him to be even a *participator* in the divine attributes? Never was consummate ignorance more plainly exemplified. Yet these are the men, forsooth, who set themselves up for reviewers—for judges—for arbitrators, in a cause they have never examined, and consequently have never understood!

Some degree of candour, however, they have evinced, in acknowledging, that “as to the Baron himself, they have no suspicion of his being an impostor.” But this sugar-plum is deprived of it’s sweetness by the vinegar mingled with gall in which it is steeped: for they immediately add as their opinion, that “he had studied spiritual senses and mystical meanings till they turned his brain;” and they express their surprize, “that any person in his sober senses can be the disciple of such a man.” Here the Editors plainly enough shew the contempt they entertain for the spiritual or mystical sense of the Sacred Scriptures, forgetting or disregarding the Lord’s own declaration, that the words he uttered had such a sense, John vi. 63; forgetting or disregarding again the distinct notice that is taken of the *parables* and *dark sayings* of antiquity, Ps. xlix. 4. Ps. lxxviii. 2. Dan. viii. 23. Matt. xiii. 35; the *mysteries* belonging to the kingdom of heaven, Matt. xiii. 11. Mark iv. 11; the *mystery* of the seven stars, Apoc. i. 20; the *mystery* of God, Apoc. x. 7; the *mystery* of Babylon the great, and of the beast which hath seven heads and ten horns, Apoc. xvii. 5, 7: not to mention numerous passages in the writings of Paul, wherein he

he speaks of the *mystery* of God, the *mystery* of Christ, the *mystery* of the gospel, the *mystery* of godliness, the *mystery* of faith, the *mystery* hid from ages, &c. &c. In all these cases by a *mystery* is meant something hidden from common view, something enshrined and covered by the literal expression, so as to secure it from violation and profanation by those, who are not prepared to receive the interior spiritual truths, of which the *mystery* consists. And it is singular, that persons professing to speak of the wisdom of God in a *mystery*, even his *hidden* wisdom, 1 Cor. ii. 7, and to act as *stewards* of such *mystery*, chap. iv. 1, should yet be so thoughtless, or else so ignorant, so perfectly unacquainted with the duties of the office, to which as Editors of a work called Evangelical they have presumed to aspire, as to reprobate and consign to ridicule what the best and most enlightened men of every age have so highly esteemed.

One word more with these (*soi-disant*) Evangelical men, and I have done with them I hope for ever. They think it a matter of astonishment, that “any person in his sober senses can be the disciple of such a man as Swedenborg.” If by a disciple of Swedenborg they understand one who embraces the great doctrines which are so clearly laid down in his writings, and confirmed by the undeniable testimony of the Sacred Scriptures, then I reply to their illiberal insinuation, that no greater proof can possibly be given of sobriety of character, and soundness of judgment, than the rational perception and candid avowal of those very doctrines which they condemn. And I will go farther, and say, that after the length of time which has elapsed since the first promulgation of the heavenly doctrines of the New Jerusalem, it is a disgrace for any minister or public teacher of religion in this country to be unacquainted with them. Let the doctrines of Swedenborg be compared with those of Calvin, Luther, or any other leader in the church, either of ancient or modern times, and so far from suffering thereby in the estimation of any man of reason and “sober sense,” they will be found to surpass them all in real wisdom and utility: they are more

consistent with Scripture, more truly rational in themselves, and calculated to produce infinitely more benefit to society at large, than those meagre, partial, pharisaical systems, which have too long degraded and afflicted the Christian world, under the names of their respective authors.

The Editors of the *Evangelical Magazine* consider it a proof of mental derangement to embrace and avow the doctrines taught by Emanuel Swedenborg, but a mark of wisdom to adopt those professed by Calvin. Now, independently of the personal characters of the two men here named, the former of whom never consented to the burning of a reputed heretic, as the latter did, let us advert to the general character of their respective systems. Swedenborg teaches, that there is only *One God*, whose mercy is extended to all of the human race without exception, whether they be Christians, Jews, Mahometans, or Pagans; and that he has provided for each such means of salvation, as are best suited to their peculiar state and condition. Calvin, on the other hand, and these *Evangelical Reviewers*, who are his disciples, maintain, that there are no less than *three Gods*, called by them *three Divine Persons*; that the first in his wrath sentenced the whole race of mankind to eternal damnation, but that the second in part appeased that wrath by offering himself as a sacrifice, not in behalf of all who were so condemned, but only of a few called the elect, the rest still continuing children of wrath, according to the decree issued against them before they were born. (*) And as this doctrine is manifestly opposed to certain parts of the Scripture, while it has the appearance of being countenanced by others, its advocates have hit upon an expedient (such as it is) to reconcile their own minds to the difficulty. They assert, that God has a *secret will*, distinct from his *revealed will*; that by the former will he has chosen some out of the human race to

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(*) Calvin's own words, in speaking of reprobation, are these : *Ideo (reprobi) Dei judicio suscitati sunt, ad gloriam ejus sua damnatione illustrandum.*" Calvin, *Inst.* l. iii. c. xxiv. 14. That is, "The reprobate are raised up by the judgment of God, for the purpose of manifesting his glory in *their damnation.*"

be saved, while the rest are left without mercy to perish eternally; and that by the latter will, which is plainly declared in his Word, he calls upon all men to repent, and offers them salvation, although he knows, and has previously determined by his *secret will*, that they never shall repent, and never shall be saved. Thus they represent God as a *double-minded* Being, professing outwardly by his *revealed will* or Word, what by his *secret will* or purpose he never intended; by the one will inviting men to repent of their sins, and turn to him, that they may be saved, and by the other will refusing them the power of complying with the invitation, that they may be damned. In such case, of what use is the revealed will to the miserable wretches, who are the subjects of pre-determined reprobation? Can it have any other purpose, but to deceive and tantalize them with hopes of salvation, that can never be realized? If this be not blasphemy against the Majesty of heaven, it is difficult to say what is. But independently of the wickedness, cruelty, and profane tendency of the doctrine here stated, that God has a *secret will* distinct from, and in opposition to, his *revealed will*, how comes it to pass, that both wills are equally *known*? A secret, when divulged, is no longer a secret. How then can God have a purpose *secret from us*, if at the same time we are able to state *what that secret purpose is*? The thing speaks for itself: it is a plain contradiction.

On which side now is to be found the mark of insanity or mental derangement? on that of Swedenborg, who is always rational, always consistent both with the Sacred Scriptures and with himself? or on that of Calvin and his infatuated followers, who not content with dividing the form of their God into three parcels, pieces, or persons, have invented another division, more detestable and profane, if possible, than any that was ever thought of by the wildest fanatics in ancient or modern times, namely, a division of his *essence* or *will* into two contrary and opposite determinations, the one of which, called his *revealed will*, offers terms of salvation to all men without exception, and the other,

other, called his *secret* will, over-rules the pretended designs of universal mercy, and cruelly frustrates the hopes and expectations of the greater part of mankind? Can any person with truth be said to be in his "sober senses," who advocates such a doctrine as this; a doctrine, which consigns to everlasting misery, even before they are born, myriads and myriads of human beings, who as yet have never offended, and among them an immense multitude of helpless infants, who successively live and die before they possibly can be guilty of any species of crime? It is indeed wonderful, that men of such a description are still to be found in the present advanced state of liberality and intelligence, who can advocate, without a blush on their countenances, the visionary, heathenish, and detestable doctrines of predestination, election, and reprobation. Yet the Editors of a Magazine, falsely called *Evangelical*, (*) have the effrontery not only to do this, but even to revile an author with the base insinuation of his being *mad*, because he honourably, openly, and plainly maintains, in agreement with the Sacred Scriptures and with sound reason, 1. The divine unity and divine trinity in one person, and not in three. 2. The identity of the Supreme God with the Saviour of the world Jesus Christ. 3. The universality of the redemption wrought by him, which consisted not in the pacification of wrath or fury in another supposed Divine Being, in behalf of a few only of the human race, but in an actual deliverance of mankind at large from the overwhelming power of evil, whereby the salvation of all became possible through repentance, faith, charity, and obedience.

(*) The term *Evangelical* is derived from a Greek word, which signifies *good tidings*, or *happy and joyful news*. When the Saviour of mankind was born in the city of David, the angel of the Lord said unto the shepherds in the neighbourhood, "Behold, I bring you *good tidings of great joy*, which shall be to *all people*," Luke ii. 10: evidently announcing, that the redemption, which was to be wrought by the Child then born, would be *universal*, and not *partial*; for otherwise his birth could not be matter of joy to *all*, but only to a *few* of the people, called the *elect*. No system or doctrine, therefore, which thus limits the extent of redeeming love, and denies that the divine mercy has provided means for the salvation of all men, deserves to be called *Evangelical*, or to bear the name of the *Gospel* of Jesus Christ.

dience. 4. The spiritual sense of the Sacred Scriptures, by virtue of which it is holy and divine in every expression, agreeably to the declaration of the Lord, where he says, "The words that I speak unto you, they are *spirit*, and they are *life*," John vi. 63.

The avowal of sentiments like these, as it has already drawn upon the noble Baron the severest personal reflections, may possibly subject those who are called his disciples to the same kind of reproach. But the progress of truth is not to be arrested in this way ; neither are men now-a-days to be deterred, either by the fulminations of a priest, or by the pointless censures of an Evangelical Reviewer, from the just exercise of their own unbiassed judgment in matters so essentially connected with their best interests, as the heavenly doctrines of the New Jerusalem are known to be. Free discussion is invited, for truth cannot suffer by the closest investigation : and if the inquiry be conducted without unreasonable prejudice or partiality, from a sincere desire to profit by a right knowledge of the doctrines in question, after the manner directed in John vii. 16, the result in all probability will be a powerful conviction in the mind that they are in truth and reality derived from heaven. This however is certain, because it is plainly revealed in the Holy Word, that, in spite of all the floods of water which dragons or serpents may cast after the woman, Apoc. xii. 15, in spite of all the persecutions which men or devils may raise against the New Church, she will yet be protected and preserved by the Divine Providence, will yet gradually advance in wisdom, love, and perfection, and be enlarged by the continually increasing number of her professors, (among whom will be found men of every station or rank in life, princes and peasants, lords and commoners, learned and unlearned, wise and simple, high and low, rich and poor,) until she become "the glory of all lands," Ezek. xx. 6, 15 ; "an eternal excellency, the joy of many generations," Isa. lx. 15 ; "a crown of glory in the hand of Jehovah, and a royal diadem in the hand of her God," Isa. lxii. 3. For thus saith Jehovah,

vah,

vah, "The sons of strangers shall build up thy walls, and their kings shall minister unto thee. Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom, that will not serve thee, shall perish; yea, those nations shall be utterly wasted. Thy sun shall no more go down, neither shall thy moon withdraw itself: for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I Jehovah will hasten it in it's time," Isa. lx. 10 to 12, 20 to 22. "And many nations shall come and say, Come, let us go up to the mountain of Jehovah, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Zion, and the word of Jehovah from Jerusalem," Micah iv. 2. Isa. ii. 3.

SECTION XXI.

*Chief Articles of the Faith of the New Church,
called the New Jerusalem.*

FOR the information of those, who are disposed to make further inquiry into the nature and tendency of the heavenly doctrines of the New Jerusalem, yet have not hitherto had an opportunity of consulting the theological writings of that illustrious and enlightened servant of the Lord, Emanuel Sweden-

Swedenborg ; and likewise with a view to guard such against the misrepresentations and false reports which are too frequently propagated concerning them by bigotted and designing men ; it has been suggested to the mind of the writer of the preceding pages, to subjoin, in the way of a Coronis or Crown to his work, the chief articles of the faith professed and embraced by the members of the New Church. Let them be well examined, and they will be found to accord in every respect with the genuine and undoubted sense of the Sacred Scriptures, which are the only original source, from which they are taken, and the only standard by which every doctrine of the church ought to be tried. “To the law, and to the testimony : if men speak not according to *this word*, it is because there is no light in them,” Isa. viii. 20. By the help of sound doctrine, which consists in the genuine truths of the Word, the difficulties attending the literal sense are in a thousand instances removed ; apparent inconsistencies and contradictions are reconciled ; the divine person, character, and attributes of the Supreme Being are satisfactorily seen in heavenly light ; his dealings with mankind, his fallen, helpless creatures, are fully vindicated ; his never-ceasing care and providence over all the works of his hands are acknowledged ; and his Word, as the great medium of man’s conjunction with heaven, and his final salvation, is magnified above every other name, Ps. cxxxviii. 2. By the same doctrine also man is instructed in the various duties, which he is called upon to perform while in the natural world ; and he is taught, that whatever may be the fixed quality of his spirit, formed not by a few particular actions, but by the whole course and tenour of his life, whether good or evil, such will it remain in another state of being to eternity. The subjects comprized in the following articles are, therefore, of the utmost importance ; and it is under this impression and conviction, that they are now submitted to the attentive consideration of the reader.

ARTICLES OF FAITH.

The heavenly doctrines of the New Jerusalem teach,

I. That Jehovah God, the Creator and Preserver of heaven and earth, is a Being of infinite love, wisdom, and power; that he is One both in essence and in person, in whom nevertheless is a divine trinity, consisting of Father, Son, and Holy Spirit, like soul, body, and operation in man; and that the Lord and Saviour Jesus Christ is that God.

II. That Jehovah God himself came down from heaven as divine truth, which is the Word, and took upon him human nature, for the purpose of subduing and removing the powers of darkness, of restoring the spiritual world to order, of preparing the way for a new church upon earth, and thus of accomplishing the great work of redemption: That through the process of sufferings and temptations he also glorified his Humanity, by uniting it with his essential Divinity; and that all who believe in him from the heart, with the understanding, and in the life, will be saved.

III. That the Word of the Lord, or Sacred Scripture, was written by divine inspiration; that it contains an internal spiritual sense for the use of angels in heaven, and an external natural sense for the use of men upon earth; and that in each sense it is holy and divine. Now since the Lord and his Word are one, and since thereby man is conjoined to heaven, it is highly necessary, that the genuine books of the Word be distinguished from all other writings whatever. The following, therefore, are acknowledged as constituting the perfect and complete Canon of Holy Scripture: In the Old Testament, the five books of Moses, called Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the
Prophets

Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi : And in the New Testament, the four Evangelists, Matthew, Mark, Luke, John ; and the Apocalypse.

IV. That all evils, whether of affection, of thought, or of life, ought to be shunned as sins against God, because they proceed from the devil, that is, from hell, and destroy in man the capacity of enjoying the happiness of heaven. But that, on the other hand, good affections, good thoughts, and good actions, ought to be cherished and performed, because they are of God, and from God ; and that every act of love and charity, of justice and equity, both towards society in general, and towards individuals in particular, ought to be done by man *as* of himself, nevertheless under the acknowledgment and belief, that they are *really* and *truly* from the Lord, operating in him and by him.

V. That man, during his abode in the world, is kept in a state of spiritual equilibrium between heaven and hell, or good and evil, in consequence of which he enjoys free-will in spiritual as well as natural things, and has the capacity either of turning himself to the Lord, or of separating himself from the Lord ; that so far as he does the work of repentance, and lives in charity according to the truths of faith, so far his sins are remitted, that is to say, so far his evils are removed ; and in the same proportion also he is regenerated, or created anew, by the Lord.

VI. That man is not life in himself, but only a recipient of life from the Lord, who alone is life in himself ; which life is communicated by influx to all in the spiritual world, whether in heaven or in hell, or in the intermediate state called the world of spirits ; but is received differently by each, according to the quality of the recipient subject.

VII. That adequate means of salvation are, by the divine mercy and providence of the Lord, extended to all of the human race without exception ; and consequently that men of every persuasion or denomination upon the face of the earth, whether they be Christians, Jews, Mahometans, or Pagans, may be saved, if they live in mutual love and charity from religious motives, according to the best of their knowledge and understanding. But that nevertheless the new and true Christian religion, inasmuch as it is more immediately derived from our Lord and Saviour Jesus Christ, who is the One Only God of heaven and earth, is of all religions the most capable of effecting close and intimate conjunction with him ; and on that account is to be esteemed more excellent, more heavenly, and more divine, than any other.

VIII. That every event or occurrence in human life, whether of prosperity or of adversity, is under the immediate superintendence and direction of the Divine Providence ; and that nothing does or can befall man, either in his collective or in his individual capacity, but what even in the most minute, as well as in the more important circumstances attending it, is made to contribute, in a way known only to Infinite Wisdom, to the final benefit and advantage of those who love and obey the Lord.

IX. That immediately on the death of the material body, (which will never be re-assumed,) man rises again as to his spiritual or substantial body, wherein he exists in a perfect human form, with every faculty which he before enjoyed ; and that his eternal state, as to happiness or misery hereafter, will altogether depend on the quality of his past life, whether it has been good or evil.

X. But that, with respect to children, dying before they come to the use of reason, and the exercise of their own judgment, all such, whether baptized or unbaptized, whether

whether within the Christian church or without it, and whether they be the offspring of godly or of ungodly parents, are received into heaven by the Lord, and after instruction, or improvement in understanding and wisdom, participate in all the happiness and perfection of angels.

XI. That there is not in the universal heaven a single angel that was created such at first, nor a single devil in all hell, that had been created an angel of light, and was afterwards cast out of heaven ; but that all both in heaven and in hell are of the human race, in heaven such as had lived in the world in heavenly love and faith, and in hell such as had lived altogether according to the principles of self-love and the love of the world.

XII. That true conjugal love, which can only exist between one husband and one wife, is a primary characteristic of the New Church, being grounded in the marriage or conjunction of good and truth, and corresponding with the marriage of the Lord and his church ; and therefore it is more celestial, spiritual, holy, pure, and clean, than any other love in angels or men.

XIII. That baptism and the holy supper are sacraments of divine institution ; baptism being an external sign of introduction into the church, and representing the purification and regeneration of man ; and the holy supper being an external medium, to those who receive it worthily, of introduction into heaven, and conjunction with the Lord, of which also it is a sign and seal.

XIV. That the last judgment, so frequently spoken of in the Gospels, and in the Apocalypse, being a separation of the evil from the good in the spiritual world, where heretofore they had been collected and mixed in society together, from the time of the Lord's first advent into the world till the time of his second advent, was actually accomplished in the year

year 1757 ; when the former heaven and the former earth, or the Old Church, passed away according to the Scriptures, and the foundation of a New Church was laid, wherein all things are become new.

XV. That therefore, as an act of divine mercy towards the human race, which would otherwise have perished in eternal death, the second advent of the Lord has already taken place, and still continues in the present day ; being a coming, not in person, but in the power and glory of the spiritual sense of his Holy Word, as demonstrated in the theological writings of his servant Emanuel Swedenborg : And thus that the holy city, New Jerusalem, is now descending from God out of heaven, prepared as a bride adorned for her Husband.

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*FINIS.*  
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